

The Crash-Course Guide to Lincoln-Douglas Debate

Adapted by Wendi Brandenburg from many, many, many places for beginning debaters

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The Basics

The first L-D debate was, of course, the debate between Abraham Lincoln and Stephen Douglas regarding the issue of slavery. Like any good L-D topic, this one had no clear cut answer determinable by reams of evidence and New Republican articles, but instead could be proven only in the terms of historical precedent, moral values, and definition. (e.g.: if we define slaves as men then by the moral values reflected in the historically proven U.S. Declaration of Independence, they, too, are created equal and should be treated as such)
L-D debaters are the people who aren't afraid to get up there ALONE with no partner to share the guts or the glory; In short, they're usually just a little odd and always independent thinkers.

Flow sheets

Flow sheets can take on any structure or labels that suit your purposes as a debater. However, certain basic information needs to be included. Value, Definitions, Examples, and a box for each speech is helpful.

Obviously, there's no one right way to do things, so choose a method that works for you. The idea is not to get down everything they say, but to make notes for yourself so you know what YOU'RE going to say. Watch the abbreviations, too. You'd be surprised how quickly you forget what "nvr n tm" means. It is also good to write down the times of each speech on the edge of your flow paper, just so you won't forget, and also to quickly remind yourself of something about a specific speech.

Case Structure

A good L-D case is written like a good speech. It has 2-4 main points (preferably three), an introduction, a conclusion, revolves around a focused central thesis, and flows easily from point to point. It is interesting (relatively speaking) to listen to and creative in its syntax. It should have more than just "point one subpoint A sub-subpoint little one sub-sub-subpoint little A," and, while evidence may be used, the emphasis is on persuasion and philosophy, so it should not consist *entirely* of evidence and quotes, like CX debate.

1. The Introduction.

The introduction is designed to catch the judge's attention and lend emotional or logical support to the stance you are about to take. It can be a quote or original descriptive paragraph, analogy, or just about anything else. *It should lead directly to your side of the resolution, one of your points, or your value.* It is best to end the introduction with the resolution, stating something like: For this reason and those that follow, I stand firmly in support of today's resolution, that...

2. Definitions.

Boooring, right? **WRONG!!** Definitions are a central theme of L-D debate. "My definition comes from Black's Law 1990 and yours is merely from Webster's 1989" is *not* a valid argument for a definition. The point is not where it came from, but which definition best suits the topic and makes the most sense. *It is wise to define almost every word in the resolution* - the less important the word, the shorter the definition, but even words like "is" and "the" can be twisted by opponents. Pay close attention to the definition you use. It is best to use the first one out of the dictionary if possible, since this is the most common definition and the one your judge will most likely agree with. However, check and double check to make sure your definition has no connotations you don't want, and doesn't conflict with your case. Again, look at the Abe and Steve debate: the whole point of that debate was whether or not slaves were *defined* as human beings.

3. Value.

L-D debate is value debate. The value is the most important (and confusing) part of the round. *Essentially, a value is a principle or standard by which you evaluate the resolution.* Values are usually things like Freedom, Utilitarianism, Quality of Life, Life, Individualism, etc.

Everything should relate to your value(s). If your opponent runs a point which is good, but does not support his or her value, you can ask in cross-ex HOW it relates to the value and use the fact that it doesn't to have the argument thrown out of the round. Technically, everything in the case **MUST** relate to the value.

There are three main ways to win an L-D round: 1. Prove that your value is supported by your case, not supported by your opponent's case, and superior to your opponent's value. 2. Prove that your case better supports your value than your opponent's case supports theirs. 3. Prove that your case better supports BOTH values than your opponent's case supports either one. It is perfectly legal for both of you to have the same value walking into the round. You can still win.

Values can be anything, as long as they're supported. Your opponent may ask you for "value criteria." This is simply *why your value is important*. Make certain this is woven into your contentions or stated at the beginning, and **KNOW YOUR VALUE**. Be able to explain *why it's important* off the top of your head without quoting your case. **BELIEVE** in your value, at least for the 45 minutes of the round. "Value criteria" is a nebulous concept, but is essentially *the way your case relates to your value the way all of that relates to the resolution* - it should be stated and defined immediately following the **VALUE**, and then stated or implied throughout the case. Value criteria can also be more specific values that are a part of the larger value. No one, especially novice, are entirely certain what a value criteria is. Give an answer that sounds authoritative and they'll believe you. However, "value criteria" is considered one of the "voting issues" in L-D debate. *This is why the definition of the relationship between case, value, and resolution makes sense.* Be able to summarize the **POINT** of your case in a few sentences, preferably unarguable ones.

Sample Values: (find your own definitions for the value you choose, these are merely basic descriptions)

Individualism: The value of the individual, furtherance and growth of the individual.

Utilitarianism: The greatest good for the greatest number of people

Life: Refers to life itself, with inherent value regardless of quality

Quality of Life: Refers to the condition of living, e.g. "I'd rather die than live like a vegetable"

Freedom: Traditional American value, can be interpreted to almost anything

Civilization: A society that has reached a high measure of development; or, (non-traditional definition) A society acquainted with both pragmatic and idealistic methods of operation

Progress: Development or improvement in knowledge or skill (opposite of stagnation)

Global Security: Not blowing up the world; the US not being invaded.

Justice: Use of authority to uphold what is correct or true, a ring of "fairness," but more...

Human Dignity: The individual ethics which make us human and not animals nor slaves, adherence to personal ethics

Social Contract: (there are 3 main ones of these (see *Locke, Hobbs, Rousseau*) and tons of others) Essentially, the agreement between a citizen and his government

Dignity: Human dignity + the justifiable pride in a country or nation

--And there are many, many others!

4. Points.

Your main arguments are known as contentions, points, and several other names. They are, in truth, contentions - an observation is a statement of fact, *a contention is a statement of opinion (TAG LINE) backed by fact and analysis*. Contentions should be specific to the topic and value. Like any good speech, the second-best contention should go first, the worst one in the middle, and the best one last. The last one is what the judge will remember best. Evidence should be included, but the contention should not focus on the evidence. It should be clear and logical, starting with fact and using the evidence and logic to lead to the conclusion that the tag line (and, therefore, the resolution supported by the value) is true. Treat the tag line like the topic sentence of a paragraph. Use alliteration and other literary techniques to make your speech **INTERESTING**. Keep the judge awake, it's been a long day. Make your case as airtight as possible, but don't try to make it unarguable. A good L-D case IS controversial but universal, with anyone able to see your side and your logic.

Evidence is useful in L-D, though certainly not such an integral part of debate as it is in team cx. Contentions should have one and at most two pieces of evidence per contention. Evidence does not have to be from a recent periodical, and a date does not necessarily prove the evidence more valid. Logical evaluation of the evidence is taken into account: sure, if it's an article on LSD from 1950, some doubt may be cast as to its accuracy. However, a quote from Plato certainly carries more weight than one from Joe Schmo of the Dallas Morning News.

The best way to write contentions is to brainstorm. First, figure out what part of each side of the resolution you can agree with, personally. Liars are obvious, even in debate. Get an angle on the topic that you can at least see the logic to. Second, brainstorm exactly **WHY** it is you think this way. Get it down to one clear-cut moral or ethic, and therein lies your *value*. While doing this, and after you've found your value, brainstorm specifically why you think this way, and what supports your value and ethic. Think of analogies, popular news issues, historical incidences... draw lines and group them as to which ones are saying essentially the same thing and backing the same ideal. They should break down into 2-5 easily discernable groups. *Figure out one sentence to summarize each group of points, and you have a tag line*. Write your contentions around your tag line; make sure everything in the contention agrees with the tag. If necessary, change the tag line.

Some believe that then and only then, when the body of the case is written, find definitions, introduction, and conclusion, and that these are built around your case, not vice versa. However, sometimes finding definitions that you like first will lead to a jumping off point for writing your contentions.

5. Conclusion.

This should emphasize the main point of your case and/or your value. It can consist of the same things as an introduction, e.g. quote, story, etc. and should bring a sense of closure to your case.

Round Structure

Basic round structure:

1st Affirmative 6 minutes

Neg cross-examines aff 3 minutes

1st Negative 7 minutes

Aff cross-examines neg 3 minutes

1st Affirmative Rebuttal 4 minutes

1st Negative Rebuttal 6 minutes

2nd Affirmative Rebuttal 3 minutes

In the first speech the affirmative reads their case, and the negative flows and thinks of arguments against the case. Speak persuasively and confidently - you get the first impression.

In the cross-ex the negative tries to cast doubt upon the affirmative position. As the questioner, **DO NOT MAKE STATEMENTS IN CROSS-EX.** Ask questions and gain answers only. Do not push your opponent for answers - you aren't Matlock and the judge is going to think you're rude. However, don't allow your opponent to evade the question either. Ask again, adding emphasis to the point your opponent ignored in weaseling out of the question. You can ask for yes or no answers - don't let them rattle on forever on an unimportant question. They may ask clarifying questions only, if they ask other questions you can remind them that this is your cross-examination and they will have their turn in a few minutes, offer to answer in your next speech but explain you don't want to take the time to answer now. In cross-ex try to boil your opponent's case down to a few simple points relating directly to the values and, not coincidentally, contradicting directly with your case. As the answerer, answer as clearly and simply as possible. Think about your response - don't be afraid to take some time, it will break your questioner's rhythm. You can talk forever on one topic and try to take up all the c-x time, but it will probably just make you look rude. Have confidence in your case. It is the answer to all of life's problems, remember? Sound as if you KNEW they were going to ask that, and are simply trying to let them see the Great Answer that your case presents. On either side, be polite, don't get angry, and look at your judge the whole time. *Don't look at your opponent in cx or during the round, watch your judge.*

In the second speech the negative **FIRST** reads his or her case, then refutes their opponent's case. Remember this when writing your negative - it needs to be 3-4 minutes long or less to allow time for refutation. You should start by directly relating points in your opponent's case to points in your case. This will lend validity to your arguments and make it easier to back up your statements. This is your only chance to bring up new arguments, however, so be certain to refute any major points your opponent brings up. Follow up the points and doubts brought up in cross-ex.

Second cross-ex proceeds much the same as the first.

Rebuttals follow the same rules outlined for the last half of the first negative. *No new points may be brought up in these speeches*, however, though some leniency is granted for the first affirmative, who of course hasn't had a chance to refute the negative's case. Some debaters say that the negative has the burden of relating all the affirmative's points back to the negative's case, but this is a nebulous rule and pretty much ignored. In any case, a creative affirmative can relate all the negative's points to the affirmative case, and argue them effectively, still well within the universal rule of "no new points in rebuttals." Back-up evidence is useful but not necessary. Keep evidence on file for any points that can't be clearly proven through common-knowledge logic, but use evidence *only as a step in a chain of logic that proves your point*. Remember your last speech is your last chance to make an impression on the judge. Ending with a quote or a profound statement can work. Pace yourself so you don't have to rush through 10,000 little points in the last minute.

The last affirmative is a special case in rebuttals. *You have very little time to talk, so boiling the whole (probably confusing) debate down to a few simple points that even a lay judge can understand is probably to your advantage.* **CLEARLY** state how you've won the case through value, value criteria, and case-side points. **EVEN IF YOU'RE LOSING MISERABLY.** This is your last shot, the negative doesn't have another chance to talk. Be calm. If the judge thinks you're winning, you are simply validating his or her opinion. If he or she thinks you're losing and thinks you're faking it up there, they're only going to vote against you anyway. Can't hurt to gloss over the worst inadequacies of your round and highlight the good points.

The negative rebuttal does much of the same thing, though with greater caution since the affirmative **DOES** have a chance to refute your points. Again, the debate should be laid out in a few simple points, though the negative has time to do this with greater detail and care.

At no point should you ever feel the need to go into speed-and-spit techniques in L-D. Of course at first you'll wonder how you're going to make a 6-minute speech off the top of your head, and soon you'll be wondering if the timekeeper isn't cutting the minutes a little close. Even so, you shouldn't feel rushed to cram in all the points. If so, you need to take a couple minutes prep time and figure out what all those little disconnected points **REALLY**

mean, what the fundamental error of your opponent's stance is (there always is one, after all, they don't agree with YOU).

Speaking

Your coach can help you more with speaking than any guide, but here are a few basic tips. Try to speak smoothly, but don't fill in the blanks with "Uh..." Just pause, and lower your voice on the next statement as if the pause was dramatic and intentional. Practice your case in front of the mirror. Figure out what inflections and gestures you want to use reading that heart-rending conclusion, edit the run-on sentence to give yourself time to breathe. By the time you're done, you should be able to nearly read the case without looking at it, improving eye contact with the judge.

Judges

The judge is a god or goddess, as far as you're concerned. Your opponent does not exist, they are merely a dissenting voice to the truth you speak. ☺ *It is the judge you must impress.* If you convince the judge you are right, you will win the round. If not, chances are your opponent will win. Therefore you must *read your judge*, and *speak to your judge*. Be confident and professional to your opponent in front of the judge, but not conceited or rude. Pretend the judge is the president (the one you voted for) and you are approaching him or her about a topic in which you passionately believe. Don't strike up a conversation with the judge, unless they start it first. Even then, play something of the yes-man, as you would with an important public figure. Let the judge KNOW they are in power. A quiet "hello" upon entering the room won't hurt, but not "how are you doing?" That requires an answer. If they ask, a polite "fine, thanks" will suffice for an answer; don't tell them the story of your great aunt Mildred's recent funeral. Don't judge a book by its cover, but in time you will recognize lay judges from coaches, republicans from democrats, college students from varsity debaters. *Speak to the type of judge you think you have.* If your judge looks conservative, don't advocate anarchism. If it looks like a college student, throw a little humor into the round (but not at your opponent's expense!). Watch your judge THE WHOLE TIME for their reaction. If they frown at a little joke, keep it absolutely serious from there out. College judges are probably the easiest to read, as they're near our age and usually laid back. Varsity judges are probably tougher, as each L-D debater has his/her own style, and is partial to a style similar to their own. Remember, always, though, you may be wrong. Don't insult democrats just because your judge looks like Rush Lindbaugh. Any listeners, from Newt Gingrich to Berke Breathed, should not be offended by what you say.

Vocabulary and other Miscellaneous Tips

There are a few words which seem to appear only in L-D debate, and appear often. Among these are:

Utilitarianism: The greatest good for the greatest number of people, held as the highest value.

Pragmatic: Practical, the real-world scenario.

Ideal: Opposite of pragmatic, what we'd LIKE to happen. Both are necessary to reasonable thought.

Inherent: Inevitably and originally a part of, e.g. "jealousy is an inherent part of human nature"

Intrinsic: In the L-D sense, something that has value in and of itself. It is easiest to view in terms of motivation. An intrinsic motivation for getting a job is because you want to work there. You want the job because it is that job. In terms of values, Life is usually considered intrinsically valuable.

Extrinsic: Opposite of intrinsic, something that has value because of what it does or causes. In terms of motivation, an extrinsic motivation for getting a job is because it pays good wages and has good benefits. You want the job for what it can give you. In terms of values, Social Contract would be mostly extrinsically valuable, because it gives us things like comfort and social order. You can use an extrinsic value in conjunction with an intrinsic one in a dual-value case to lend both practicality and idealism to your view.

Social Contract: The Social Contract is essentially the agreement between a people and their government. However, when people quote the Social Contract they could be quoting any one of hundreds of written documents outlining what people think this relationship is, and what they think it ought to be. There are three main writers

credited with the classic social contract theories: Hobbes, Locke, and Rousseau. Hobbes and Locke essentially agreed, but Hobbes was more vehement on the point, that humans were evil by nature, and government and Social Contract was all that kept us from reverting to animals. The people served the government, which was doing the people a favor. Rousseau's view was that people are basically good, and government exists to improve life for everyone. By either viewpoint, government has two basic functions: 1) to protect its people, and 2) IF its people are secure, then to provide services for these people. Hobbes may argue that the second is not a duty of government, but in the U.S. the government certainly tries to do that. It can also be argued, in a Rousseau Social Contract case, that government exists to prevent tyranny of the majority.

Maslow's Hierarchy: People use Maslow's Hierarchy as a system of ranking values, to prove one value higher than another. It looks like a system of values. It isn't. Maslow was a psychologist. Maslow's Hierarchy is a pyramid of psychological needs, NOT of values. It can be used to prove one value higher because it supports a psychological need, but just because a value is higher on Maslow's pyramid does NOT mean it is a higher value. Essentially, the pyramid can be interpreted: Without food, air, and shelter, humans will not be safe, nor even need to think about being safe. S/he will be concerned exclusively with breathing or not starving. Without safety, man cannot have love and belongingness, or any form of social order, nor will s/he be concerned about getting along with others if s/he is in danger. Without love and belongingness, no true self-esteem can be formed. With all of these things accomplished correctly, a person may become self-actualized. This is the sort of person all of us normal, fallible humans would find truly annoying. This person has figured out their system of morals, understands himself, etc. 100% grade-A superego. But within himself this person would be very calm and happy, regardless of we the imperfect. No one stays self-actualized forever, but a truly good person may reach it on occasion. Ghandi was self-actualized. The columns on the sides reflect the fact that Esthetics and Thought pervade all human activity. Even if you're starving, you'd sooner take a steak dinner by candlelight than a bowl of grey gruel. Even if you're starving, you're thinking of how to get food. Maslow used the Hierarchy to figure out where things may have gone wrong in a person's psyche. If their mother didn't love them, forgoing the Love and Belongingness need, chances are their self esteem will be harmed in later years. Arguing Maslow as evidence that one goal is higher than another results in an endless loop: self-actualization is higher on the pyramid, therefore more valuable. But to be self-actualized, we must have safety first, so safety is the higher goal though it is lower on the pyramid. The second argument actually works, if their case compromises safety for self-actualization. Unless that is the case, however, an entire debate can rage for hours circling around this same argument.

Other things you'll hear:

Generic disads from cx debaters-turned LD: everything in the world leads to nuclear war or anarchy. Don't bother arguing that nuclear war will never happen or that anarchy isn't such a bad idea. Just destroy the links (there's always a wild one that stretches it a little) and get on with it. Even just say to the judge, "My opponent's trying to tell you that a liberal arts education will lead to nuclear war. EXCUSE me, but some people have a liberal arts education RIGHT NOW and we're not glowing green yet, folks."

Point-sub-sub-sub-subpoint cases: just flow the main point and if they say you missed point 1-B- little 2 - little e, mention that that point was flowed under the umbrella of point 1, which you disproved clearly. If little e related to 1, it fell as well. If not, it did not directly relate to the topic and should never have been stated in the first place. Besides, your opponent SAID the gist of point 1 was "" in c-x, right? In short, force your opponent to debate the real issues and not piddly little subpoints. If you didn't catch it, chances are the judge didn't either.

Make certain you schedule yourself for at least two tournaments for a given topic. You'll discover the holes in your case at the first tournament, and by the second you'll know all the major arguments against your cases, and have rebuttals against them already thought out.

A good argument in support of many values deals with means and ends. If your value is broader and more encompassing than theirs, you can argue that their value is a means to the end goal, your value. There are other means to the end goal... and which do we value more, the means or the goal? Of course, we value the goal. If you fall on the other side of this argument, you can argue that yours is the ONLY means to this goal, and therefore more valuable being necessary to theirs and intrinsically valuable as well.

Things to bring with you:

1. Some sort of containment system. Many people bring briefcases, but a backpack will do.
2. The traditional two sets of pens in two different colors. Use one color to make the lines on your flowsheet and the other to flow, or one for affirmative and the other for negative, or just use them for variety. Also three flow pads (one to use, one to lose, and one to give to someone who forgot theirs).
3. A dictionary and thesaurus. These are very useful in a round if a question comes up. A copy of the Value Debate Handbook can be useful, also.
4. A book of quotes.
5. A typewritten, double-spaced copy of your case, in two separate folders for affirmative and negative. Keep an extra copy in your briefcase or flowcharts just in case you forget one. Your back-up evidence, with your favorite pieces picked out ahead of time, should go as well.

SOMETIME THIS YEAR YOU MUST.....

1. Watch a competitor perform, but not critically. Experience the beauty of the effort, and the subtle elegance of the competition that only you, the aficionado can appreciate. Isn't this activity an art?
2. If you are a debater, read an entire book about the topic for enjoyment only. If an interper, read a play with YOU playing all the parts, And if you are a public speaker, give a thunderous declamation to the mirror. Wow, aren't you SOMETHING?
3. Remember the laughs. The long, side-aching joy of being young,

...And in the tradition, you should revel in the laughter and good memories debate has to offer. If you go in with the staunch determination to have **FUN**, you will win, every time.

Lincoln/Douglas (LD) Worksheet For Beginning Debaters

1. Discover what Resolution (topic) you will be debating. This month's Resolution is: **Resolved:**

2. Analyze the topic using EVALUTATIVE TERM (ET) and OBJECT OF EVALUATION (OE):
3. There are two sides to the Debate: _____ & _____
4. Choose a **VALUE** as the basis for your arguments and **DEFINE** it:
5. Choose a **CRITERIA** to uphold your Value, and **DEFINE/EXPLAIN** it – it will provide a way to achieve your value or it will give us a way to measure whether you value is good.
6. **DEFINE all TERMS** in the Resolution:
7. Decide on your 2-3 **CONTENTIONS** (main arguments, claims)
8. Research for **SUPPORT** of each contention
9. To conclude your case, **SUMMARIZE** and **RESTATE** your position.
10. If you are on the **NEGATIVE**, you must **ATTACK** the Affirmative case immediately after presenting your own, so **PLAN** some **GENERAL** refutation strategies.
11. Be sure you know how to utilize your **PREP TIME** during the round.

12. Be sure you know the **order** of speeches, their **TIME LIMITS**, and what should take place during each speech or questioning period...

AC

cx

NC

cx

1AR

NR

2AR

13. Be sure you know what kinds of **QUESTIONS** to ask during **cx**

14. Be sure you know how to write a **REBUTTAL** speech

15. Be sure you are familiar with **PHILOSOPHY**

16. Be sure you know how to **FLOW** the round

17. Be sure you have all the **SUPPLIES** you will need (pens, pencils, legal pads, cases, a dictionary, water bottle, etc.)

18. Be sure you have your **COACH** go over your cases with you before each tournament

19. Be sure you **ALTER ANY FLAWS** in your cases after and in between tournaments

20. Be sure you are friendly, polite, and don't get flustered or too nervous...

☺ **RELAX, and HAVE FUN !!!**

FORMAT FOR THE LD DEBATE

AFFIRMATIVE CONSTRUCTIVE SPEECH- 6 MINUTES

NEG. CX OF AFFIRMATIVE- 3 MINUTES

NEGATIVE CONSTRUCTIVE SPEECH- 7 MINUTES

AFF. CX OF NEGATIVE- 3 MINUTES

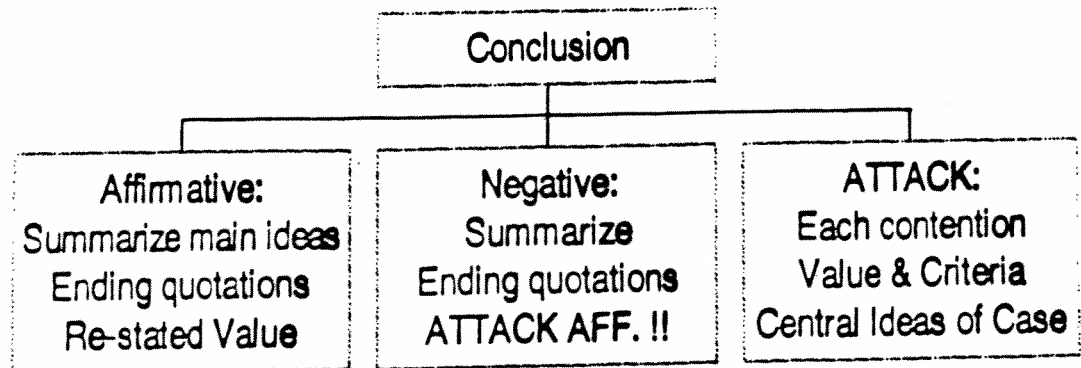
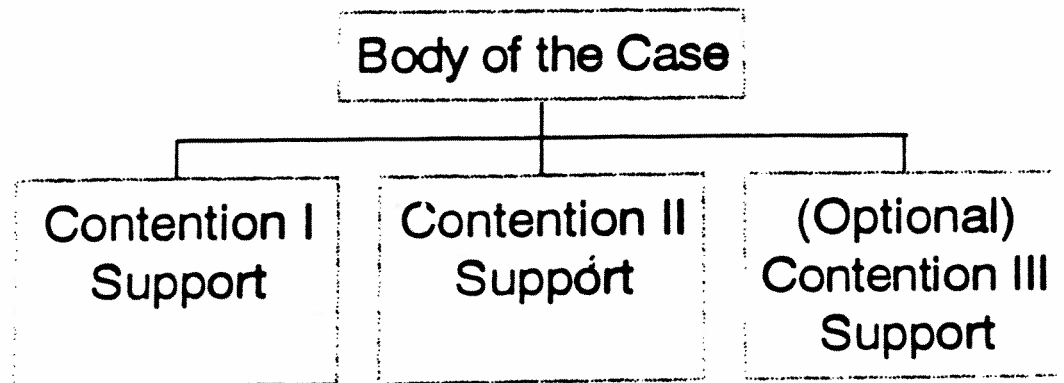
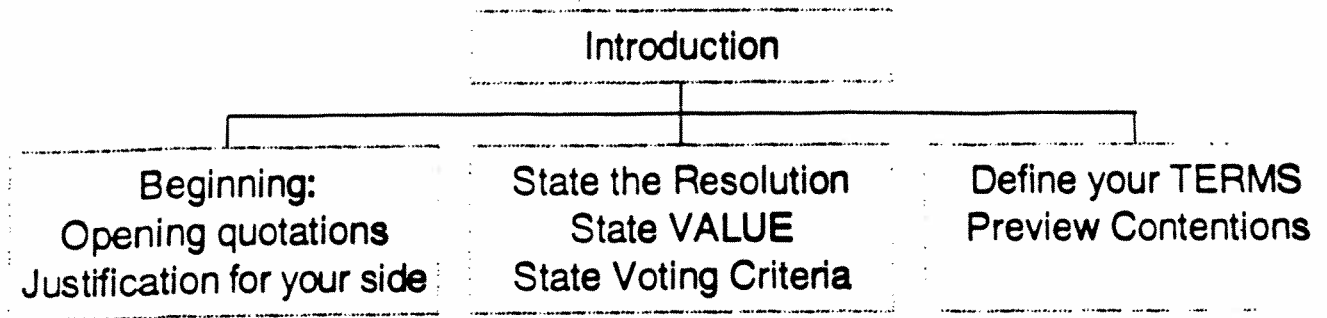
AFFIRMATIVE REBUTTAL- 4 MINUTES

NEGATIVE REBUTTAL- 6 MINUTES

AFFIRMATIVE REBUTTAL- 3 MINUTES

* EACH DEBATER HAS A TOTAL OF 3 MINUTES OF PREPARATION
TIME DURING THE DEBATE

Writing an L/D Case



Structuring an AFFIRMATIVE case

Introduction (*a quotation, story, piece evidence*)

It is because I agree with _____ (*insert concept, philosopher, author of quotation above*) that I must negate today's resolution (*insert resolution*)

The Value I will be upholding in today's debate is (*insert value*) _____
upheld (or supported) by the Criteria of (*insert criteria*) _____.

Before proceeding, I feel it is important to offer a few definitions:

_____	-	_____
_____	-	_____
_____	-	_____
_____	-	_____
_____	-	_____

To better understand the Affirmative position, I offer the following three areas of analysis:
initially, _____
secondly, _____
and finally, _____

But let's look at my first contention, (*insert Tag Line*) _____

(*explain Contention One— add claims, support, analysis, typically addresses your VALUE*)
Thus, in this point we see that _____

Which brings me to my second contention, _____

(*explain Contention Two— add claims, support, analysis, typically addresses your CRITERIA*)
Thus, in this point we see that _____

And finally my third contention, _____

(*explain Contention — add support, analysis, typically addresses the RESOLUTION specifics*)
Thus, in this point we see that _____

In this speech I have shown you (*insert areas one and two*). Both of these contentions help to uphold my Value of _____ and the Affirmative meets the Criteria of _____.

***I am now open for cross-examination**

Structuring a NEGATIVE case

Introduction (*a quotation, story, piece evidence*)

It is because I agree with _____ (*insert concept, philosopher, author of quotation above*) that I must negate today's resolution (*insert resolution*)

The Value I will be upholding in today's debate is (*insert value*) _____
upheld (or supported) by the Criteria of (*insert criteria*) _____,

Before proceeding, I feel it is important to offer a few counter definitions:

_____	-	_____
_____	-	_____
_____	-	_____
_____	-	_____
_____	-	_____

To better understand the Negative position, I offer the following two (*or three*) areas of analysis:
initially, _____
and secondly, _____

But let's look at my first contention, (*insert Tag Line*) _____

(explain Contention One here – add claims, support, analysis)

Thus, in this point we see that _____

Which brings me to my second contention, _____

(explain Contention Two here – add claims, support, analysis)

Thus, in this point we see that _____

In this speech I have shown you (*insert areas one and two*). Both of these contentions help to uphold my Value of _____ and the Negative meets the Criteria of _____.

***Now, let's look at my opponent's case... (*begin Refutation of the Affirmative case*)**

A Few VALUES Typically Used in L-D Debate

Freedom
Liberty
Safety
National Security
Justice
Individualism
Sanctity of Life
Quality of Life
Equality/Equal Worth
Individual Rights
Dignity
Progress
Utilitarianism
Collective Good
Societal Welfare

A Few CRITERIAS Typically Used in L-D Debate

- Locke's Social Contract (individuals agree to leave the state of nature and give up a few rights in the name of safety; government's obligation is to protect the rights of individuals. If government gets too powerful, the people can revolt)
- Rousseau's Social Contract (general will - government's responsibility is to carry out social order; not voluntarily set up)
- Hobb's Social Contract (self-preservation - any government is better than no government - government's sole responsibility is to protect the people from the evils inherent in the state of nature)
- Rawls' Distributive Justice (every member of society should enjoy equal liberties, and society should allocate benefits so that the least advantaged get the most benefits)
- Bentham's Principle of Utilitarianism (an action is moral which produces the greatest happiness for the greatest amount of people)
- Mill's Utilitarianism - Maximization of Individual Freedom (greatest happiness must be pursued by each individual - government must allow for this freedom)
- Kant's Categorical Imperative (*DO NOT USE UNLESS YOU UNDERSTAND THIS VERY WELL!!! Basically, an action is moral if we could establish it as universal law - man should never be used as a means to an end)
- Maslow's Theory of Self-Actualization (the "Hierarchy of Needs" psychological theory. Moving up the pyramid: 1. pre-basic needs such as food, water, shelter, 2. basic needs - safety, security, 3. further development - love, belongingness, 4. secure in person - self-esteem, esteem by others, 5. being needs - such as justice, order, individuality, truth, goodness, beauty, perfection)

Values

1. Freedom
 2. Liberty
 3. Equality
 4. Justice
 5. Progress
 6. The individual
 7. Utilitarianism
 8. Life
 9. Quality of Life/ Happiness
 10. National Security
 11. Knowledge : mankind's greatest distinction
 12. Human Rights
 13. Privacy
 14. Unity
 15. Diversity
 16. Order / Stability
 17. Law
-
18. The Aesthetic
 19. Work
 20. Leisure
 21. The family

All of the above can be used as voting criteria as well.

1-17 can be used in most any case.

18-21 are weird and should not be used unless your case supports it extremely well.

THIS IS BY NO MEANS A COMPLETE LIST OF EITHER VALUES OR CRITERIA! If you can find ones that better suit your case, use them!

Commonly Used Values and Ideas for ID

Privacy
First Amendment Rights
Balance of Rights
Social Contract
Utilitarianism/The Collective Good
Natural Rights
Maslow's Hierarchy of Needs/Self-Actualization
Morality
Justice
Sovereignty
Stability
Liberty/Freedom
National Security
Human Rights
Constitutionalism
Aesthetic Value
Life
Quality of Life
Relativism
Pragmatism
Individualism
Capitalism
Autonomy
Democracy
Totalitarianism
Right to Know
Altruism
Pursuit of Happiness
Equality
Progress
Prosperity
Majority Rule
Knowledge
Family
Ultimate Truth/Worth
Physical Security
Globalism
Categorical Imperative
Civil Disobedience
Cost Benefit Analysis
Ecology
General Will
Health
Idealism/Utopianism
Means vs. Ends
Nationalism
Ought vs. Should
Risk
Employment

THIS IS ONLY A LIST TO START FROM. THERE ARE MANY, MANY OTHER POSSIBILITIES.

HUMAN VALUES: EXPLANATION AND STRATEGY

Freedom

Proponents of freedom note that freedom is the state into which a person is born. Freedom is the natural state of mankind, and it is the ability to act freely, without restraint, that separates mankind from the rest of the animal kingdom. Theologians cite the biblical account of Adam and Eve as proof that it is the quality of freedom which God used to distinguish humans from the rest of the animal kingdom. Freedom is vital to the realization of other human values. People can only grow if they live in a state of freedom. Freedom allows the innate creativity of mankind to flourish. A free person can realize his or her full potential in providing for his or her wants and needs and the wants and needs of others. To deny freedom to an individual is to take that individual out of the natural state of existence. The enjoyment of all other values becomes impossible if one is subject to coercion and restraint.

Two effective strategies can be used to defend the value of freedom. First, you should argue that freedom is the starting point for many other values, hence to deny the worth of freedom is to deny the importance of those values. Majority rule can only occur if each is free to participate in the political process. True knowledge can only be gained if one is free to inquire into and pursue all ideas. The aesthetic is only worthwhile if people are free to appreciate beauty and art. Progress can only occur if creativity and initiative are not stifled by restraints on action. A second strategy is to narrowly define what you mean by the term "freedom." Freedom can mean something as broad as the "right to live subject to no constraints." This would mean that freedom allows such acts as killing and stealing. A more viable definition of freedom, from the advocate's point of view, is the "right to live one's life without externally imposed restraints, as long as one's actions do not infringe upon the freedom of another." This definition allows you to avoid many of your opponent's arguments. Actions that directly harm others do not fall within the definition. Essentially, you are arguing that external restraints should be used to protect us from others, but not from ourselves.

Opponents argue that freedom is not intrinsic to mankind. Humans are born into a state of wants and needs similar to that of other animals. The capacity for thought may induce people to choose a society emphasizing the freedom of each individual, but this decision is based upon the anticipated end of freedom. It is not the innate drive of the people. Furthermore, freedom undermines other fundamental values. Freedom from restraint enables some to acquire more than others, thus violating the principle of equality. The concept of freedom argues against the power of the state. Coercive acts such as taxation to provide for the needs of the masses and the organization of armed forces are precluded. The values of life, the quality of life, and national security are endangered.

Effective argumentative strategies are available to opponents of freedom. First, you should attack the benefits of freedom by noting the benefits of the collective good. Organizations of men, subject to the rules of a sovereign, ensure the most efficient allocation of resources and the optimum output for society. A system of majority rule ensures that the wants and needs of most are better met. In both instances, freedom must be surrendered to the sovereign. Additionally, you can use the proponent's definition of

redistribution. You can then indict these actions as violating other fundamental values such as justice and freedom.

Self-Actualization

Proponents of self-actualization argue that self-actualization is an intrinsic human value because the concept of self is the essence of being and provides the meaning of meaning. As man becomes more aware of who he is, the more human he becomes. Self-actualization is also a prerequisite to other important values. Psychologists point out that self-actualizing people are happy, self-confident, have a high quality of life, and an aesthetic sense. Self-actualization is the most important human value because the development of individuality is a coordinate element with all that is designated by the terms civilization and culture.

Opponents to the value of self-actualization argue that self-actualization has no intrinsic value because the "self" is at best a vague concept and cannot be defined except in terms of human experience. Thus, the self can only be explained in terms of a person's relationship to others in society. The "self" then does not exist per se. Opponents to the value of self-actualization also argue that self-actualization is not the most important value because the concept of "self" ignores the question of morality. To place "self" as the highest value could contradict the value of culture and civilization because the actualization of one's "self" could conflict with the majority of society. This situation would at best result in chaos.

Justice

Proponents of justice note that it is the goal toward which all the institutions of mankind strive. The basis of all human values is justice. Justice is that virtue which takes humans out of the primordial state of nature and places them in a higher state of moral aspiration. Were it not for the value of "justice," there would be no point to any action, indeed, to life itself, except to satisfy our most immediate hedonistic drives. Justice is synonymous with fairness; to do what is just is to do what is right. The effective advocate will note that no value can be placed ahead of justice in the value hierarchy, for justice is the ultimate virtue to which all values appeal. To say, for instance, that freedom is above all other values is to say that the state of freedom is the most just or moral. In other words, the basis of claims about the absolute nature of values is justice. Justice, then, is truly supreme.

Opponents argue that there is nothing natural or basic about justice. The desires of people to satisfy their needs, and perhaps the needs of others, does not translate into a desire to perform justice. Furthermore, because justice does refer to the fairness or morality of an act, it is an undefinable concept. Obviously, different people hold different notions of what is and is not just. While justice may be supreme in the abstract, it is a relatively useless concept in practice. Opponents should argue that emphasis on justice actually adds legitimacy to heinous acts that might otherwise lack justification. One might be deterred from horrendous actions by considering their practical consequences. If that person believes that the action promotes justice, he or she may ignore the consequences and commit the act. The Hitlers of the world will ignore the implication of their actions if they are acting in the name of justice.

Progress

Progress is arguably one of the few natural conditions of both mankind and the world. While other values are often argued to be intrinsic to mankind, there are many

essential to ensure that the free activities of one do not hinder the free activities of another. Additionally, you can argue that individual freedom is a meaningless concept in the stateless world. Under a system of anarchy, humans are motivated only by their savage and instinctive desires. This makes humans no different than the rest of the animal kingdom. Since the intrinsic worth of freedom is based on the way in which freedom distinguishes mankind from other creatures, failure to respect the collective good destroys the distinctive value of freedom. It is only when people are compelled to consider the needs of others that their actions become morally defensible.

The Aesthetic

The aesthetic is an intrinsic value because that which is beautiful is good and that which is good is beautiful. The domain of beauty extends beyond the physical or imperical and reaches to our thoughts, ideals; the essence of our imperical humanity. Beauty is accepted by all as being good. The aesthetic is also the foundation of other important values. Freedom and equality are values that have merit because they are morally good, and this goodness is beautiful. Proponents argue that the aesthetic is the most important value because that which is beautiful is a part of all other significant values.

Opponents of the aesthetic as value argue that there is no acceptable definition of the aesthetic, or beauty. That which is beautiful to one may be ugly, the opposite of beauty to another. If no universally acceptable definition of beauty can be found, how can we determine that which is good. Opponents of the aesthetic as value conclude that everything must thus be good and beautiful or not good and ugly. How, they ask, can something be beautiful and not beautiful at the same time? Beauty is an individual perception and cannot be defined. That which cannot be defined has no intrinsic worth.

Work

Work is a value that relates both to the individual and society. Work is viewed as intrinsically good because man, through work determines his self potential and finds meaning in life. Work is often assigned universal and unqualified value because it is the basis for measuring human worth. Work is of value to society since the fruits of man's labor provide the foundation for our social and economic systems. Indeed, work is a prerequisite for other important American values. Through work, knowledge, progress and prosperity are advanced. Through work, the family receives support and the quality of life is enhanced. Work promotes self-actualization and provides the means for leisure activities.

Those arguing against the value of work claim that work itself is not a value. Much human work is degrading. The result of works are often counter-productive because not only is the goal of work not achieved, but failure to achieve the goal destroys the human spirit. Opponents of the work value argue that most people would gladly give up their work if basic human needs could be met without employment. Current studies reveal the majority of Americans are dissatisfied with their work, and continue to work only because of economic necessity. At best, opponents of work argue that it is the financial reward one receives from work that is of value, and not work per se. Who for example would choose work with unlimited financial resources? Work as a value then does not exist.

Leisure

Proponents of leisure argue that when people experience leisure their spirits soar and their humanity finds larger expression. Leisure then is the growing time for the human spirit. The advancement of civilization depends on leisure since leisure provides the

are of questionable validity. Continued acts of oppression can lead to the overthrow of the leader. However, decisions receiving the consent of most of the people are more difficult to challenge.

The Quality of Life

The "quality of life" arguments center around the issue of the value of human suffering. Proponents of human suffering argue that human existence and suffering are one; thus, it is the nature of man to suffer. Suffering is of intrinsic value because through suffering mankind finds true happiness. The popular contemporary argument of "no-pain no gain" emphasizes the position that suffering is a prerequisite for other values. That civilization has advanced and that culture has been enhanced on the back of human suffering is a generally accepted position. Without human suffering there would be little justification for progress.

Opponents of the value of human suffering argue that happiness is the natural state of man; thus, suffering is of no intrinsic value. Suffering breeds more suffering. When one is in pain they think of little besides that pain. Since pain has subsided the anticipation of future pain produces anxiety and suffering which sets into motion the cycle of suffering. Too, suffering undermines other important values. Certainly, the quality of life is significantly diminished when one suffers. Life itself is undermined by suffering and many choose to terminate life (suicide) rather than continue suffering. Many argue that the avoidance of suffering is man's greatest concern, and clearly contemporary society considers abnormal those who profess a desire to suffer.

National Security

National Security is a value which relates to protecting the nation from external threat. National security is viewed as intrinsically good because the nation is perceived as incorporating all the values, aspirations, culture, and lives of the people of that nation. In a related fashion national security can be seen as providing for the happiness, freedom, and general welfare of its population. Thus, for a hostile external force to destroy the nation is to undermine all of the values of the people who make up that nation. What the nation defines as "the good" will be taken away.

Those arguing against national security can easily claim that the concept is not a value, and if it is, it is a low level value. The basis for this argument is that the nation is of no intrinsic value. The nation is of value only because of the other values it serves. Rather than defend the nation, it would be better to defend those values which the nation alleges to incorporate. Further, nations often incorporate bad values as well as good ones. The national security of Nazi Germany cannot be defended as good. Even in democratic countries, bad values sometimes become a driving force for the nation. The Watergate era as well as the Iran-Contra scandal are indicative that bad values can underlie actions. Thus, the opponent of national security can allege that it is better to defend specific values rather than to seek to sanctify the entire nation. Further, one could argue that national security, as a value is outmoded in the nuclear age because an all out commitment to national security could destroy the world. If there is no world, national security is meaningless.

Knowledge: Mankind's Greatest Distinction

Advocates of knowledge argue that it is both intrinsically and extrinsically valuable to mankind. It is intrinsically valuable in that knowledge is that which distinguishes mankind from the other creatures. The ability to reason to decisions based on an

equality, the aesthetic, or any other value. Because life must precede values, life is the most important human value.

Opponents of life as a value (and there are many) argue that human life has no essential purpose and the evolution of human life was nothing more than an accident. For millions of years conditions were not favorable for life and eventually when our solar system grows old, the sun will cool, our planet will be covered with ice and the conditions necessary to maintain life will no longer exist. Man, like many species before him, will become extinct. Opponents of life also argue that life even if it is a value, is not mankind's most important value since there are numerous justifications for the termination of life. Pain and suffering at some level renders valueless human life. Recently, economic considerations, the cost of maintaining life, have justified the end of life. Finally, the interests of society and country have long been recognized as more than sufficient to justify the termination of human life. Human life cannot be the most important value if conditions justify the end of life.

The Family

Proponents of the family argue that the family is basic to human existence. Clearly, it is closer to the natural state of mankind than any other social organization. Indeed, some argue that the family is more intrinsic than the individual. Children are born with an instinctive need for their parents. This need exists prior to the need to express one's individuality or to fulfill one's aspirations. Furthermore, the family is fundamental to the development of other values in people. It is the early development of the child which dictates most of his or her values. It is the family which has the greatest influence on that development. Perhaps the most effective argumentative approach is to observe the sturdiness of the family. Of all the social institutions, it is the family which is the most resilient. History has overthrown or changed other institutions. The family has remained relatively the same since the start of mankind.

Opponents claim that the family is not basic to human existence but, rather, a substitute for individuality. Humans are born free. Additionally, we should not look to the state of nature to ascertain the intrinsic qualities of people, since, before the socialization process, the characteristics of people are no different from those of other animals. Many individuals develop values in the absence of family or in contradiction to their families. The emphasis which is placed on the family is the artificial creation of society. Furthermore, the family is often counter-productive to the normal development of values in the individual. It is naive to believe that all parents have the capacity or the will to train their children properly. And the violence and conflict of family life in the age of divorce can severely undermine the development of the child. Finally, you can easily challenge the resilience of the family. While the institution of the family has survived over time, so have the institutions of dictatorship and democracy. But individual families, like individual governments, have not always survived. Indeed, in modern American society, a large percentage of families do not remain intact.

Free Expression

Proponents of free expression argue that the ability to express oneself freely is an innate characteristic of mankind. Humans constantly generate ideas and thoughts, the expression of which is as instinctive to people as the migration of birds and fish. Moreover, freedom of expression is essential to the attainment of other fundamental human values. One's individualism is based on the ability to demonstrate his or her unique qualities to others. The desirability of majority rule presupposes an informed and rational electorate. Unless people of all opinions, no matter how diverse, are allowed to express themselves, such an electorate does not exist. The ideas essential to the progress of society must be

Philosophers You Should Know

John Rawls
Ralph Waldo Emerson
John Stuart Mill
Henry David Thoreau
Thomas Jefferson
Jeremy Bentham
Frederick Nietzsche
Abraham Maslow
Immanuel Kant
Baron of Montesquieu
David Hume
Jean Jacques Rousseau
Plato
Aristotle
Thomas Aquinas
John Locke
Nicholas Machiavelli
Thomas Hobbes
Robert Nozick
Ayn Rand
Leslie Lipson
Mortimer J. Adler
Karl Marx
Alexander Smith
H. Marcuse
H. Sidgwick
Michael Sandel
George Hegel
Charles Sanders Pierce

INTRODUCTION TO PHILOSOPHY

Knowledge of philosophy and philosophers is important for two reasons: (1) to prepare competitors for competition and prevent debaters from feeling inferior when the competition discusses philosophers; (2) to prevent inaccurate citations of the philosophers. An understanding of the philosophers will encourage confidence instead of panic at the mention of names like Rousseau, Locke, Kant, and others. It is unethical for a speaker in a debate round to quote a philosopher out of context; if the speaker is caught by the judge or opponent, then the speaker will lose all ethos with the judge. This speaker, as well as his school, may be branded as a cheater which will result in a loss of respect by those within the debate community.

When participants in Lincoln-Douglas debate understand the philosophy and why the philosophers wrote their major works, research and argumentation are easier to grasp. The debaters can apply a philosopher's work to a particular resolution only if they understand the meaning and interpretation of the work.

With these thoughts in mind, I hope to provide, (relying on Emily's Houghton's notes), an overview of the philosophers. I trust that because of these notes the debaters will be inspired to acquire further information of the philosophers to better prepare themselves for their next debate. I hope that the articles on the philosophers provide some understanding of and success in debate.

This section of the handbook will provide the debater with a working knowledge of the philosophers and their philosophies. The notes of Emily Houghton were utilized for reference and guidance. Miss Houghton is a Harvard graduate who majored in philosophy. The information presented in this section is not provided for evidence purposes, it is solely for the information of the debater. The debater may find the use of the notes beneficial when researching the books and philosophers. The books and works of the philosophers will provide any evidence applicable to the debater.

THOMAS HOBBS
1588-1679

The focus of this chapter is Hobbs' main work, Leviathan. Leviathan defines a legitimate government and enumerates its characteristics. In Hobbs' book he provides an analysis of the power between individuals and the power between the citizens of a society and their government. Hobbs is primarily concerned with two values – peace and security. He wishes to preserve these two values, regardless of the consequences.

Hobbs had a great interest in science and believed he could theorize his political ideas with the same exactness as scientific concepts. With this in mind, Hobbs' description of man's interaction with one another parallels chemical reactions. For example, in chemistry there are particles made up of numerous atoms which constantly collide with one another. These collisions cause the atoms to be pushed in numerous directions. Similarly, man, when ungoverned, will be pulled in numerous directions, resulting in innumerable collisions. In these situations, man can obtain neither security nor peace. Hobbs uses this comparison to explain why a single sovereign power is necessary. He believes that if mankind is governed, his life is protected. If man is left without a sovereign government, his inner desire for power will force him in numerous directions. Subsequently, this will cause the individual to dominate others in society. Hobbs contends, "We do not have government if we do not have the right kind of government." Man will try to follow his own desire for power and will become like the atoms in chemistry – too many collisions and too much violence. Leviathan, in this sense, is justification for absolute government.

According to Hobbs, "Leviathan" is a term used for a government that is all powerful. Hobbs illustrates, that because of man's desire for power, the human tendency is toward ungovernability and violence. He rationalizes that Leviathan is necessary to preserve peace and order and he believes that no matter what people may want, personal security is a prerequisite for a satisfying life. Preservation of life is the ultimate goal. Because this value is of great importance, Hobbs is willing to sacrifice certain individual rights to obtain the collective security and peace needed to preserve life. Problems arise for those wishing to utilize Hobb's belief to justify a debate resolution. To some extent Hobbs could be termed an extremist.

Hobbs' philosophy may offend those who believe that society's purpose is to protect the rights and liberties of its individual members. He maintains that government should restrict liberties and rights in order to provide security. According to Hobbs, the destruction and loss of life caused by civil war is the absolute, ultimate horror. The strongest possible government is essential in order to prevent civil war and the destruction of life. A strong government is not only necessary, but morally required for mankind to enjoy life. Thus Hobbs concludes: man is obliged to obey the government, whatever its nature. The worst government is better than no government at all.

Hobbs believes an imperfect government must be allowed to evolve into a good government – Leviathan. He discourages a separation from an imperfect government.

society should try to separate from a government, civil disorder would result. Civil disorder employs the use of violence – a situation Hobbs purposely avoids.

Hobbs concludes that people without a government should progress from the anarchical state to Leviathan as quickly as possible in order to achieve and maintain security. Security is extremely important; to demonstrate this belief, Hobbs describes a state that has been conquered. The survivors of the conquered nation are obliged to accept and not disobey the conquering government because the defeated individuals' lives were spared during the conflict. As previously stated, the preservation of life is the ultimate value. The reason is that life is important to Hobbs. The only reason we enter into society is to have our lives protected. As long as the government provides this protection, we owe an obligation to it. Not only do we have a duty to support the government, we also have a duty to preserve our own life. Life is considered by Hobbs to be inalienable because the individual cannot forfeit his life. One is not allowed the right to forfeit his right to life. Therefore, Hobbs believes that one must accept whomever comes to rule because risking a life during revolution in order to exact change is not justified. The conquered must accept the new government as his own. If the government protects an individual's life, he must obey it even though the government may violate his fundamental principles of liberty and equality. Hobbs supports peace at any price because he places such a high value on life and because of his view of human nature.

Hobbs' second major point discusses his view of human nature – how humans act outside the government. According to Hobbs' view of human nature, man is competitive, glory-seeking, and power hungry, and will kill for any or all three. Government is necessary to provide for life because human nature, if left unchecked, will have members in society turning against one another. Hobbs argues that when man enters into society and government, these attributes do not disappear. According to Hobbs, ambitions lead to greed, hunger, and desire, thus developing the right situation for control of individuals in society. When man is not fearful enough, or at ease, he is the most troublesome. Therefore society needs a strong government that instills fear into an individual to insure that each person's life will be protected. This fear, a necessity for the survival of society, is the basis for Leviathan. Hobbs claims that revolutions do not occur because men desire more liberty or freedom, but because they do not fear the sovereign enough. If one fears the sovereign he/she would not want to revolt. The individual will understand that it is the sovereign which gives one life. To make the public believe that a strong government is necessary and that they owe allegiance to it, Hobbs provides legitimacy for this government by describing the state of nature.

The State of Nature

A government that does not take action or instill fear in its citizens will enable life to become nasty, short, and brutish because the glory of killing will go unchecked in society. This description of an imperfect government is demonstrative of Hobbs. Hobbs believes that anarchy is comparable to a weak king because each allows too much liberty.

in society. The same dangers that are in the state of nature will develop in a society that is ruled by an imperfect government. Those individuals ruled by any government other than Leviathan will not be fearful enough of their government. Citizens in this situation will start to harm each other, and the loss of life will be the end result. Hobbs believes that each man considers his will superior to that of his fellow man, and their wills will collide as each strive to fulfill their own goals. Hobbs illustrates his view with examples of chemistry and man's interaction. To prevent this violent interaction between members of society, man must always be held in check by the strongest government possible in order to protect life; thus, there is a need for Leviathan. Hobbs must describe the state of nature as an ultimate horror in order to make absolute rule and government desirable for the citizens. He is not advocating a strong government that will deny individual rights, but an absolute government that will provide the protection of life. The only government that can guarantee this protection is Leviathan.

Summation of Hobbs Theory

The first major idea of Hobbs theory is that a perfect government (Leviathan) must instill absolute fear into members of the sovereign. To provide for the protection of life, man must be prevented from allowing his will to be subjected on another individual.

Hobbs second premise claims that the state (government) is always correct. The citizens owe their obedience and allegiance to the government that provides the protection of their lives.

The third premise of Hobbs' theory contends that a state may surrender individuals rights for peace and peace alone. The government must take any action necessary to keep the peace and protect itself from revolt and attack by the sovereign. Hobbs believes it is acceptable to censor ideas and control opinion when expression of those ideas would create civil unrest and disobedience. Hobbs' most important value is the preservation of life, which can only be provided when the citizens have security of their persons. This security is achieved exclusively when society is ruled by Leviathan.

Argument Against Hobbs

In Leviathan Hobbs discusses the importance of peace, security, and the highest value, life. One must be aware that those who oppose Hobbs may argue that the quality of life is as important as life itself. This is the major conflict between Hobbs and Locke.

Some would contend that the life Hobbs is protecting is not very valuable because it is deprived of what makes life possible and bearable – freedom of choice. The obvious negative response to Hobbs is that the quality of life has been restricted and made less valuable. However, Hobbs maintains a peaceful co-existence which can lead to a life in which freedom does not exist. One must ask the question: "Is this life worth living?"

Hobbs, Thomas, Leviathan, New York, E.P. Dutton & Company, 1931.

John Locke
1632-1704

To understand John Locke's theory, the debater must become familiar with Locke's views of the state of nature, social contract, and his theory regarding property. This chapter examines his book, titled the Second Treatise of Government.

Unlike Hobbs, Locke's treatises on government focus on justifying revolutions and not avoiding or preventing war. Locke's theory is composed of five different parts. These are: (1) each man, when born, is free from any obligation to a society; (2) every society should be considered a voluntary creation of its members; (3) each society is to have a formal impersonal body with the consent of each citizen; (4) it is very important that the government's demand for power and obedience rest with members of society giving their consent not only to certain laws, but also to the form and method of the government; and (5) the protection of property is the primary concern of the government.

The Social Contract

Locke's first premise contends that at birth, each person is free from any obligation to consider the rules of the existing government. Not only is this person free from considering any rules of the government, but he/she is also free from fulfilling any duties to that government to which he is born. According to Locke, membership into a government (society) has to be voluntary. Voluntary membership in society is required not only from the moment the government is created but each time a person is born into that same

society. This important principle is present throughout Locke's writing. In his reasoning for the 2nd Treatise of Government, Locke argues that a political society can only exist when an individual has given up his natural powers, has resigned them to the community in cases that exclude himself, and has the ability to appeal the laws established by that society. One must note that this political society must be a voluntary creation by all members of that society. If other individuals desire to join this society they must do so voluntarily.

The second premise: Each society must be considered a voluntary creation, a government whose basic structure is a contract and compact of equals among its members. The foundation for the social contract is the agreement that a need for some type of political authority exists. Society is held together because of the dangers each person encounters in the State of Nature and strengthened by voluntary membership. The State of Nature, a situation in which there is no governmental authority to provide protection for the individual's property, is hazardous for all individuals. Without some form of authority in the State of Nature the individuals are not secure in their persons or their rights. Each individual is vulnerable to the will of those that surround him/her. Locke's definition of property is life, liberty, and material possessions. Everyone accepts the need for the social contract because without some form of political authority, man is left unsecured and helpless. To provide for individual needs and rights man will enter into the Social Contract, an agreement between members of society and a ruling body. Members of society agree to forfeit a fraction of their individual rights to the government, so long as that government rules with the consent of the governed. The individuals agree to obey the laws established

by the government and, in turn, the government is obligated to protect the property of the citizens.

According to Locke's third premise, each society must have a formal and impersonal body of authority to which each citizen has consented. This body of authority, having the consent of members of society, is the government.

Fourth, a government's demand for power and obedience must rest upon members of society giving their consent not only to specific laws, but to the methods and form of government. A government supported by Locke must be based on the principles of separation of powers. Locke does not use the term separation of power but instead advocates mixed government. Locke's mixed government is the basis for today's American government which is comprised of a separation of powers.

Locke's last section of the Social Contract explains the primary responsibility of the government. Man left the State of Nature because of the insecurity and lack of protection for an individual's property. As previously stated, Locke defines property as life, liberty, and material possessions. Man will remove himself from the State of Nature and come together to form a society and a government. The members of this society agree to forfeit a fraction of their individual liberty to the government now obligated to protect the property of the citizens.

Any government, regardless of its age, cannot be considered a legitimate government if it fails to provide protection for the citizen's property. Locke concludes that if the government fails to uphold this obligation, that government has broken the Social Contract established with the people. There are two ways the government can violate the social contract with the people: (1) by failing to fulfill the obligation of protecting man's property, or (2) by ruling without the consent of the people. If the government breaks the Social Contract, man has the right to destroy this government by force or violence if necessary.

Locke, like Hobbs, draws his reasoning for government and the Social Contract from the State of Nature. John Locke and Thomas Hobbs have different views of the State of Nature. Locke, in his discussion of the State of Nature, also describes the State of War. It is important for the debater to understand the difference between the State of Nature and the State of War.

The State of Nature

According to Locke, the State of Nature is a society that lacks any legitimate governmental authority. A legitimate government is one that can support and uphold the Social Contract. Locke's State of Nature can and does exist. Family and voluntary organizations such as church groups, community groups, and any other voluntary organizations formed in society can exist in the State of Nature. Locke's State of Nature is not portrayed to be the absolute horror as Hobbs would desire. Mankind can survive in

Locke's State of Nature; however, if man should live in the State of Nature too long, a State of War will erupt.

The State of War

The State of War among members of a society or the government and the sovereign is characterized by the use of force upon a person by another when there is no common superior to render relief.

In his two books, Locke does not write about the State of War but the State of Nature. Locke does not believe that absolute rule is necessary because man can form a representative government from the State of Nature. Absolute rule is never needed, but a person has to abandon his present form of government in order to establish a new government. Locke rejects the idea that no government is the worst possible situation. Locke argues that short periods of anarchy and revolution are preferable to a long term illegitimate government.

One has a duty as a citizen to set up a government, and if that government violates the social contract, the government should be destroyed and a new one established. In Chapter 19 of the Second Treatise of Government Locke writes that legislators place themselves in a State of War with the people when they endeavor to take away and destroy property, or enslave them through arbitrary powers. In acting thus, the legislators have forfeited the power accorded by the people. This power dissolves back to the people who

have the right to strive toward a resumption of their original liberty in order to establish a new legislature which will protect and provide for their safety and security.

Summation of Locke's Political Theory

Locke's political theory is the translation of the laws of Nature into civil law using an impartial power to mediate conflict. This translation is now ready for publication which is the responsibility of the government. Mixed government is the separation of powers which provides us with a lawmaking body, a law enforcement body, and a judicial body. Locke also believes that legislators should not be elected from a separate class of people but should be civilians most of the time, for example a merchant as opposed to a career politician. This belief is to prevent a separate mentality of those who rule and those who are ruled.

Locke's Theory on Property

Locke defends an individual's near absolute right to property and possession. Locke believes that Earth's raw materials receive their value from the labor of man in the production and craftsmanship of an item. From this belief Locke proposes: (1) I own myself, I have property in myself; (2) I own my labor, what I choose to do with myself, choose to create, do, work on; and because of this, (3) I own the fruits of my labor. Locke contends that a government has no right to take away the fruits of one's labor without that individual's consent. Locke believes that man can consent to the forfeiture of the fruits of his labor. However, it must be an individual's decision to consent to this loss. In making

this decision, the individual decides the outcome. One of Locke's criteria is that an individual must not take more than he needs, which would result in an infringement of another's rights.

Locke does not support positive rights. A government need not provide a member of society with property or material possessions, but must respect another's right to property and must not indulge in more than is necessary. This is the negative side of liberty. Providing another with the fruit of someone else's labor or financial security is the positive side of liberty. Locke states that there is no obligation in society to provide positive liberty. His philosophy emphasizes the negative side of liberty.

Locke, John, Second Treatise of Government, edited by Richard H. Cox, Harlan Davidson, Inc., 1982.

JEAN JACQUES ROUSSEAU
1712-1778

It will be very useful for the debater to read a copy of Rousseau's Social Contract before debating in another tournament. The best translation is by Roger Masters, titled The Political Philosophy of Rousseau.

Hobbs and Locke were political reformers with different ideas regarding the establishment of a government. Rousseau is a political writer and a human reformer. His writings focus more on human nature than those of Hobbs and Locke. Rousseau believes that most societies fail when they divide society from what is natural. Those governments that ascribe to this division are as far away from freedom and equality as possible. Rousseau expresses concern for three things: (1) rights and security of rights; (2) government concentration on the provision and security of rights; and (3) the social contract correctly understood— a concept very different from the Lockean Social Contract.

He regards the State (Society) as a progressive force that gradually lifts man from his primitive position and condition. The demand for self-preservation dictated a need for the contract, because rights were not assured in the State of Nature. Therefore, there is a necessity for a Contract formed by the free will and voluntary consent of all. A society that is created by the free will and voluntary consent of all results in the establishment of justice and a higher morality.

Rousseau objects to a patriarchal state, one that is both tyrannical and despised, because it does not comply with a rational basis for obligation. Rousseau believes that society is only obligated to a government that is established by the free will and voluntary consent of all. Although he discusses a Social Contract, Rousseau actually means a contract with the state. This contract is not between individuals, but between individuals and the state.

General consent is not enough for the Social Contract or for the State. Rousseau writes that the consent must be the will of a particular kind: it must be a general will directed at achieving the general good. This view is extremely Utilitarian. Even though the sovereign is assembled as a group, each individual is only representing himself. The general will is for the preservation of all and is the decision of the group of citizens. The general will is not one of self-interest, but must be in the interest of society. The general good are those actions or decisions that provide benefits for all members of society, not just for certain individuals. Consent for Rousseau is not a situation where the will of each member of society comes together to agree on the same action. Consent may occur when a majority of the citizens agree on an action or policy, or in certain situations when the legislator must determine the general will. According to Rousseau, a difference exists between the general will and the will of all.

WHAT IS THE GENERAL WILL?

The general will is always focused on the general good of society. The general will must examine the common interest of each member of society, while the will of all focuses on the private interest of individuals and is no more than the sum of individual desires. The general will may not be grasped or experienced by an individual or by a majority of members of society, but may need to be determined by a legislator, the person who understands what is in the best interest of society and the general will.

Rousseau works from the assumption that laws and one's action in society are considered to be an expression of will of each individual. It is important that these individuals must be allowed to self-impose the laws and actions that bind them in society. Only if the individual is allowed this right is that person considered to be free. If a person cannot self-impose the laws that bind members of society, then he/she is a slave. A person is free as long as his will is his own. Since laws of society are expressions of the will of members of society, Rousseau believes that individuals are only obligated to that which they have consented. Individuals have a common interest in the general will because these obligations must be self-imposed. A person must recognize oneself in all laws that he/she obeys.

Representative government does not exist in Rousseau's society. Instead, he believes in direct democracy, a governmental society small enough to converge together in a room, small enough to discuss issues among themselves, small enough to be addressed by one

individual (the legislator), and small enough to concur on matters concerning the general will.

When individuals come together for the purpose of making laws they are no longer a group of citizens, but have become the sovereign. In a society established by Rousseau's Social Contract, the sovereign is not a different group of people, but are the members of that society. The sovereign decides on the general laws according to the general will. This group decides what is the general will of society and decides upon general rules in accordance with the general will. This society does have a government, but its primary function is to act as an intermediate body. The government's only purpose is to execute the will of the sovereign. The government is not representative nor does it affect the general will of the sovereign. The only purpose for the government is to carry out the decisions reached by the sovereign. The purpose of the one lawgiver (legislator) is to assist in the determination of the general will when it is unclear. The legislator is a member of the sovereign who is given the means of lawgiver because Rousseau believes he is attuned to the general will. The legislator cannot determine or impose the laws, he can only channel the general will in the right direction. The government's only responsibility is to enforce and enact the general will.

Each individual unites to search for the general will, none subject to representation. The consent to the general will is so important that the group, not the individual, matters most. Rousseau argues that each individual has an obligation to surrender himself entirely

to the social contract. In doing so, he does not surrender himself to an individual, but has chosen to join the community and enfold all rights therein. When an individual surrenders to the social contract, he/she does not surrender to an individual, tyrant, or despot, but to the community. A citizen is both an active member of the sovereign and a passive body of subjects. When the individual has sacrificed himself to all, he gives himself to no one. By sacrificing oneself to all, he/she is still his/her own master. The reason for this is that all members of that society give themselves equally to the community when they agree to this contract. One is always given a spot and is always, always sovereign. When an individual is a member of the sovereign, self-mastery is retained because the individual has direct input in the results of the general will. The individual surrenders himself to himself and thus remains free.

When one surrenders himself to the sovereign he/she receives a fraction of the sovereignty of the community. He/she has become a minority in the sovereign, regardless of the circumstances. According to Rousseau, since the individual has become a minority in the sovereign, he/she has become a slave. There is a demand for absolute obedience, and an individual must surrender all his rights to a group of people. However, that individual is still capable of expressing his opinion.

The basis for Rousseau's theory is that the general will exists for the preservation of all. This is promised through the social contract. If individuals of society promise to surrender and form an association that will defend and protect the whole common force

person and property, they will remain as free as before. This is accomplished because a member of the association has united himself with society which is ultimately a form of self-obedience. All members of society form this free association, which agrees to defend and protect each individual interest, so each person, by uniting himself with the sovereign, obeys only himself, and thus becomes a free spirit.

How to Determine the General Will

Rousseau believes that this small, directly political and equal society will produce a sovereign capable of ascertaining the general will which protects the common good. According to Rousseau this society is closer to nature than any other society. The rational individual in a state of nature will choose preservation just like the association in Rousseau's society. The rational individual who forms the association will choose the common good. As each individual comes to the realization that he wants his rights protected, so too does society, and forms a real life association so that the general will can and must legislate to protect the common good. This idea is based on the theory of self-preservation. The sovereign society will have each individual legislating for the common good. Not only will the individual legislate for the common good, but according to Rousseau, each will willingly set aside his or her own private, particular will. Individuals in society express a general will when they abandon their selfish interests and attempt to examine issues from the common point of view. This action is the duty of the sovereign society. The general will is always directed toward the common good of the whole society, regardless of the feasibility of the action. Each individual of society, upon becoming members of the sovereign, do not

concern themselves with private interests, more importantly to the individual's family or desire, but concentrate on what is the general will. Only through upholding the general will of society do the individuals achieve the most rights. The general will is infallible when every member of society concerns themselves with only the best interests of the group instead of their own self-interest. Individuals are equal because they will want the same things. The members of the sovereign understand their duty is only to consider what is in the general will, the common good of society. If there are two different interpretations of what is in the general will, then the sovereign will look toward the legislator for guidance and advice. The legislator will guide the sovereign toward the best interest of the general good.

An advantage of direct democracy is that each person is afforded an opportunity to discuss the issues with every member of society. Rousseau understood the differences of individuals and believed there would be instances when one would disagree with the general will. Rousseau does not pretend that unanimity will always occur; therefore, he strives for a likeness in society. If all members of society speak alike, then they will vote alike and will agree on matters for the general good. Those members who find themselves in opposition to the general will must obey the majority. Rousseau reasons that the majority have a greater chance of getting the general will right, and actually doing what is in the common good for society. Rousseau contends that any individual who refuses to obey the general will must be urged to conform by the whole body of citizens. Rousseau argues that it may be necessary to force a man to be free. This holds true because an individual that

disagrees with the general will acts from self-interest and not the general will. This individual prefers his private interest in the sovereign assembly, which is unacceptable.

There are two important questions that one must ask to comprehend Rousseau's theory. How can an individual be free and yet be forced to submit to society's will? How can members of the sovereign with opposing views to the general will be free, yet subject to the laws which they did not support? Rousseau asserts that these are the wrong questions for society to ask. When a law is proposed before the assembly, the question that the sovereign must consider is not whether they accept or reject such law, but does this action conform with the general will? When an individual's viewpoint differs from the majority of the sovereign regarding the general will, and the majority prevails, this means the individual did not accurately comprehend the general will. According to Rousseau if the individual's opinion had been correct, he should have acted according to the general will instead of his own will. This action would ensure his freedom. For the person to determine the general will, he should not concern himself with determining the disposition of the law, nor should he consider what effect the law will have on himself or another individual. This is the wrong position for a member of the sovereign to assume. The question pondered by the sovereign should be: Will this law harm or support the general will? The effect that any policy will have on the general will is the only criteria a member of society should use in determining the validity of the proposed policy. If the individual believes the law is in opposition to the general will, and the majority believes it is not, then that individual is deceived and is not thinking of the general will.

IMMANUEL KANT
1724-1804

Kant believes that a good will is a will for the moral duty. An action performed from duty has its moral worth not in the purpose that is to be obtained from it, but by the maxim in which the action is determined. The maxim is intrinsically moral. A maxim is simply the rules according to which the action is determined.

How do you determine the correct maxim? In order for the individual to determine the good will he must separate himself from his inclinations. Man's inclinations are factors that affect him and from which he has no control. These include one's appetite, and desire that are imposed on one by society. In order for a person to determine the good will, he must separate himself from these inclinations. This action is an individual's true moral duty. The individual is not thinking of selfish interests but what is good and moral for mankind.

Kant's Categorical Imperative can be considered a maxim. An imperative is nothing more than a word expressing something one ought to do, a mandate or command. Categorical is Kant's way of saying intrinsically correct. The Categorical Imperative is always right. The Categorical Imperative requires that one should act in order that his actions may become universal law without contradictions, meaning that it would be acceptable if everyone in society acted in the same manner. (The Golden Rule – do unto others as you would have them do unto you.)

The Categorical Imperative is an "ought" argument— an action should not be considered good because it produces good ends, even if this is the result, but because it springs from the good will. If members of society are able to separate themselves from their inclination, they would discover the good will. The Categorical Imperative is at the heart of man's morality and irrationality. This is the reason why it is the Categorical Imperative, because it is the way things ought to be.

Kant believes that regardless of society's actions now or in the past, or what criteria individuals use to determine their actions, these actions could not be morally correct. For these actions to be morally correct, the individuals must determine their actions by duty. This duty is achieved by following the doctrine of the Categorical Imperative.

Means and Ends

Kant is a deontological philosopher— one who justifies actions not by the results they produce, but because the action is intrinsically moral. A deontological philosopher supports only those actions that are intrinsically moral such as those that arise from one's duty. According to this philosophy, no individual shall be regarded as a means to an action. Kant contends that society justifies an action on its inherent righteousness; each individual is an end of himself and should be treated as such. It is wrong for society to sacrifice some individuals for greater results because this would use man as a means. Also, this action would be based on the good it produced and not the inherent rightness. The force of the

categorical imperative is that individuals should be valued only as an end to an action and never as a means.

The Five Precepts of the Categorical Imperative

- (1) The good will of the individual - good in and of itself not because of what it produces.
- (2) The good will is that which springs from the notion of duty. One arrives at this duty by disregarding one's inclinations. Duty's worth is judged on its maxim and not by the ends achieved.
- (3) The maxim [this is important] is the categorical imperative, the basis and emphasis of mankind.
- (4) The categorical imperative is how an action ought to always be— thus the highest morality.
- (5) The force of the categorical imperative is that man may not be used as a means, but only as an end.

Kant, Immanuel, Fundamental Principles of the Metaphysics of Morals, translated by T.K. Abbott, Prometheus Books.

ROBERT NOZICK
1938-

Nozick writes his book anarchy, state, and utopia to support a minimal state that is limited to protecting citizens against force and to ensure enforcement of the contract. He believes members of society should be protected from unwilling surrender of their property in order to provide for others. This minimal state supported by Nozick is not only ethically correct, but will reap the best characteristics of mankind. Nozick's theory can be described as Libertarian. According to Nozick, individual liberty is the most important value.

Nozick's theory is similar to that of John Locke. The reason that members of society create a government from the State of Nature is to ensure that the voluntary arrangements the people make with each other will be enforced. Without a mediating authority, members of society cannot be sure of the protection of their right to exercise liberty.

The Different States

Nozick describes a state as one which claims a monopoly on deciding who can use force and when. The function of the state is to decide where to use force in society. The person who makes this decision does not need to be a member of the government. Nozick writes about an ideal Utopian State which he describes as an ultra-minimal state. The ultra-minimal state only provides those services that individuals in society purchase. This state is very different from those that provide welfare and other governmental services to the members of society. In the ultra-minimal state the only liberties protected are negative

rights. This state is different from the night watchman state which guarantees security to all people through tax-generated revenue. Through taxation of its people, the night watchman state establishes a force to secure the nation. In the night watchman state, some individuals are paying for the protection of other members of that society who cannot pay for protection themselves. Those who have no money in this state are getting protection without having to pay for it. Nozick's ultra-minimal state provides protection and enforcement services only to those who can purchase such services. If the individual desires the services, the he/she must pay for it. The person decides which services he may want by their affordability.

Government's Duty

Nozick believes society has the duty to protect individuals' rights, if these individuals subscribe and pay for the services. Nozick contends that when individuals are forced to contribute to another's well-being, those individual's rights have been violated. Nozick claims that distributive justice—taking from some individuals and giving it to others—is flawed. One must realize that distributive justice is not feasible because the individual accepts items already owned by another. In a free state people possess different things, control different resources, and receive new things from voluntary agreements between the individuals. These voluntary agreements are considered contracts. Nozick contends that man receives items in society because of two ideas: (1) justice in acquisition; (2) justice in transfer. Man acquires possession by acquiring it justly. This method is considered justice by acquisition. This method could include working for the item, or purchasing the item, etc. Justice in transfer can be described as the process for individuals to receive items.

through voluntary exchange. The two beliefs are historical principles of justice. The entitlement theory, the only method a government has to ensure that people deserve what they receive, is the only fair principle for the distribution of goods. It is wrong to redistribute items in society, no matter what the moral reason.

A government denies the individual any freedom of choice in disposing of his property when the government arbitrarily forces that person to give part of his possessions to others. Nozick claims that this will affect one's charitable values. An individual must retain the choice in making charitable contributions. The government does not have a claim on the earnings of a person, and the individual has the freedom of choice concerning his possessions. In the ultra-minimal state, citizens would be more charitable and would have more to contribute. In the ultra-minimal state, the government allows citizens free choice in distributing their property. Members of society are not required to purchase any governmental services nor are they required to contribute to another's well-being. Individuals in an ultra-minimal society who do not have any money will rely on the contributions of charitable individuals.

When interests such as national security affect all citizens, the individuals will contract for protection of the State. Initially members of society would agree that everyone desires protection and would provide for that security. Nozick is trying to prevent anyone

from receiving a free ride in society. Nozick bases his theory on John Locke's three beliefs regarding property: (1) I own myself; (2) I own my labor; (3) I own the fruits of my labor.

Nozick, Robert, anarchy, state, and utopia, New York, Basic Books, 1974.

JOHN RAWLS 1921-

John Rawls, a political theorist at Harvard, published his main work Theory of Justice in 1971. Rawls' theory of Justice can be described as a liberal theory of justice. It is not considered liberal in the description of a political candidate but as a branch of political theory. Rawls' work describes a theory of liberty based on equality; however, this equality is an equality of right acts arrived through a just process.

Rawls' Society

Rawls' political ideas stem from a different perception of the individual and society. He believes that individuals cannot establish a society which distributes goods and services according to Nozick's theory. If a society is to be established according to Nozick's theory, individuals must have a choice and influence in their own creation. Rawls claims that this is untrue, and other factors influence a person's family, country, state, and natural abilities. These other factors could include: fate, nature, God, or other external forces that are beyond the control of the individual. From these beliefs, Rawls contends that natural distribution will not provide for the citizens. Members of society are not equal and do not possess the same relevant talents and assets. Therefore, a government cannot distribute goods in society according to natural distribution because it does not provide for equality or fairness. Nozick accepts natural distribution as a just process because he claims certain individuals are born intelligent, bright, and capable to work, and these individuals are entitled to a greater distribution of goods in society. Rawls does not accept Nozick's natural

distribution because the individuals to be entitled to more in society must have had a choice in their creation. Rawls argues that persons do not have a choice in their creation, but it is pure genetic chance that determines their abilities.

Because of genetic chance, Rawls contends that persons are not responsible for their initial place in society, nor do they, in a relevant sense, deserve their abilities or possessions. His theory claims that individuals do not completely own themselves or their labor because they did not exercise a choice in their creation. Rawls believes that individuals are not responsible for their initial starting place in society, nor is there anything in which to base the entitlement of the more talented to more goods, rights, and services, and less talented to less in society.

Rawls believes members of society are entitled to equality of their natural rights. Accordingly, it is unacceptable for society to allow the unequal distribution of goods and opportunities because some are entitled to more liberties by virtue of their birth, placement in society, or talents they possess.

Rawls proposes three ways to distribute social and economic assets:

(1) Natural liberty— whoever is naturally more talented deserves more; and those less talented deserve less.

(2) Liberal equality— an individual owes a small part to society because society helped the individual start out in life; however, achievements are based on the person's merit, and the government does not have an obligation to help.

(3) Democratic equality— There must be an equal distribution of rights and responsibilities first. There must be equality in society, and the only acceptable equality is if those possessing less are given assistance.

Society, according to Rawls, cannot compensate for social and economic inequalities that are arbitrary to guarantee an equal start without being unfair to certain sectors of society. To correct and prevent this unfairness, Rawls contends that society must equalize the proceeds from the community. All members who participate are guaranteed part of the returns. Rawls achieves an equal distribution of the proceeds by using a theory of justice as fairness. This theory does not equate justice as fairness but justice as arrived by a fair condition.

Veil of Ignorance

Members in society must be provided an initial situation of fairness in order to decide the principles of justice. Rawls describes this situation as the Veil of Ignorance or the original condition of the individual. He contends that the Veil of Ignorance corresponds with the state of nature. Members of society are to go behind the Veil of Ignorance and forget their initial distribution of talents and assets. If society is successful in doing so, then all members are theoretically equal. When individuals do not know the outcome of their

decisions, such as how it shall effect one's place in society, or if one will be moved to the top or bottom of society, this will ensure that the decisions made will be fair for all in society. As society lifts the Veil, the conditions of equal and fair distribution will be met. Rawls believes that when conditions of equal and fair distributions have been achieved, society has become just and has followed his theory of justice as fairness.

Rawls explains reasons why people will reject the Veil of Ignorance. Individuals who are behind the Veil of Ignorance cannot be concerned with the effects their decisions will have on individuals; therefore, the individuals will not know what is in their best interest or the greatest good for society. These people will not agree to sacrifice another person for the benefit of society because they will not know if they are to be the sacrificial lamb. Another disadvantage to be claimed in going behind the Veil is they will not know if they are in the minority or the majority. Rawls acknowledges that these critiques of the Veil of Ignorance do exist and dedicates a chapter in his book describing how the Veil of Ignorance provides for a greater justice.

Rawls, John, A Theory of Justice, Cambridge, Mass, Belknap Press of Harvard University Press, 1971.

JOHN STUART MILL
1806-1873

Mill's writings examine the scope of government and the government's duties. Mill's utilitarianism is divided into five parts, and it is helpful if one reads all five parts. Utilitarianism can be described as the greatest good for the greatest number in society. Utilitarianism is used to determine those actions a government should take in society. Mill claims that for government to be most effective it should rely upon utilitarian capitalism as the criteria for making laws and public policy. Mill's utilitarian capitalism is a theory that goes strictly by the numbers. One assigns a numbered value to each human pleasure or human good. In order to formulate a plan of action, one must calculate the pluses and minuses of the desired action. The action with the most "good" count or advantages is the one to be selected. This is simple addition and subtraction. Mill believes that there can be different levels of human good, and the higher levels deserve more than one number count. He divides different levels into bodily pleasures called higher pleasures. This process is more valiative based on the actual values of human good.

Ends Justify the Means

All individuals take action to produce a certain end or result. The method is determined by this result. Mill states his theory in logical terms— the ends must justify the means. Mill argues that before members of society behave in any manner, they must examine the results of their behavior. If the results are moral and produce the greatest good

for the greatest number, the conduct is moral and just. If their action meets this criteria, they are obligated to perform in this manner. Mill's theory not only applies to individuals but also to the governments of any society. For a person to show that an action is good, a need for the action must be shown without direct proof.

What is Utility?

Mill claims that utility is pleasure and its pursuit. He believes there are different standards and levels of pleasures. Those individuals with experience and voting rights will determine the higher and more desirable pleasure. The pleasure receiving a higher preference among those with experience is considered the higher and more desirable pleasure. Mill's utilitarianism centers around the greatest happiness of all, or the greatest good for the greatest number in society.

An objection to this belief is that Mill is asking too much of society to believe that the actions of people will be just, and they will consider the greatest happiness of all over their own individual happiness. However, Mill claims that this objection is based on a misunderstanding of the meaning of happiness and the standard of morals. The moral standards are there to instruct one as to one's duty. One's duty is to always act in a manner that will produce the greatest happiness for society. Mill argues that utility is both useful and good for individuals and society.

Conflict Between Rights and Justice

If there is a conflict between rights and justice, Mill believes that utility alone can decide the resolution. Utility can be used to decide which promotes the greatest happiness overall, and which will produce the greatest ends. The action providing the greatest ends should be the one that society chooses. Mill writes that the best government should act to provide its citizens with the higher pleasures in life such as education and relief from poverty. This government produces the greatest net sum of happiness. The cost of providing education is outweighed by the degree of uplift to the standard of society.

According to Mill, utilitarian capitalism will work only if one person is considered to be the equal of another. One person in society cannot be treated more importantly than another. If one's happiness should come in conflict with the greater good, then his/her happiness must be sacrificed. All persons of a society are thought to have the right of equal treatment except when some greater social good would demand otherwise.

A criteria is necessary for society to determine the different levels of happiness. Mill claims that justice could be regarded as one such criteria. Justice refers to certain moral requirements which, regarded collectively, stand higher in the scale of social utility and are therefore of more paramount obligation. There may be occasions when another social duty is so important it may overrule any one of the general masses of justice, i.e. national security versus the freedom of press.

On Liberty

Mill writes On Liberty to encourage individuals to achieve self-fulfillment. Mill describes and distinguishes certain areas of individual interest that should not be infringed upon by the government when they do not have an effect on the general utility of society.

The sole end or reason that mankind is warranted, individually or collectively, in interfering with the liberty of any other member of society is self-protection. The only way society can exercise control over individual liberty is by preventing harm to others. To protect one's own good, either physical or moral, is not a sufficient warrant to restrict individual liberty. A member of society cannot be rightly compelled to act or not to act because it will be in his best interest to do so, make him happier, or because it is the opinion of others that to do so would be a right action. Society is only capable of containing or controlling a citizen's behavior if it is a threat to society or society's rights.

Mill makes this argument because he believes utility is the ultimate appeal on all ethical questions. This has to be utility in a certain sense. Individual interests and actions warrant social control only when they affect other people. According to Mill, a society in which liberties are not respected cannot be regarded as a free society, no matter the form of government. Mill explains in his introduction that there are two types of individual action: self-regarding and those actions involving other people.

Mill also discusses the limits of authority of society over its citizens, although he really is explaining the two types of individual actions. An individual is not accountable to society as long as his actions concern only himself. A member of society may be morally offensive as long as he does not injure society or another citizen in the process. Society may disapprove of him but may not subject him to punishment. One's actions can only be limited when another individual is harmed. A person's actions may be damaging to others; it is one thing to act without consideration of their welfare and still not violate their constitutional rights. The offender who is responsible for this may be punished by opinion but not by law. To be punished by law, one must actually harm someone, which would involve the abridgement of their rights. Mill states that this is the only situation in which a society may regulate behavior. If one has violated another's rights, he has harmed that person and is subject to legal action.

Mill has created an individual area of rights with which no one can interfere, known as individual sovereignty. Mill is more interested in preserving individual sovereignty, the ability to waste one's life if he/she so chooses, than enforcing social utility. He does not require that one fulfill his potential as long as others are not hurt in the process. The fulfillment of one's potential is not a moral requirement for Mill. He believes that self-fulfillment has to come from within, and that some intrinsic value in individual sovereignty exists.

Mill provides a discussion on representative government in chapter 12 of his book Consideration of Representative Government. Mill supports representative government and distinguishes between private and public life. After he determines the difference between public and private life, he provides a set of norms for each.

Mill, John Stuart, On Liberty, edited with introduction by Gertrude Himmelfarb, Penguin Books, 1974.

Mill, John Stuart, On Liberty and Considerations on Representative Government, edited with and introduction by R.B. McCallum, Oxford, B. Blackwell, 1946.

ABRAHAM MASLOW
1908-1970

Abraham Maslow's theory regarding self-actualization is used by debaters in defining values that will support the different resolutions.

Maslow begins his discussion of Self-Actualization by describing the physiological needs which lie at the very bottom of the hierarchy. They are referred to as the pre-basic needs – air, water, food, shelter, sleep, and sex and are needed by most individuals most of the time. These needs can be described as basic consistent needs. One cannot achieve anything else in the hierarchy if these needs are not present. For this reason Maslow has developed a pyramid— an individual must go through each level until he reaches the top and self-actualization.

The basic needs can be described as states of security. It does not matter if one has the pre-basic needs if he is not secure in the possession of the pre-basic needs. Security is a basic need that will ensure a person that the pre-basic needs are there. This security includes security of one's person, safety, security of society and safety of security of his/her rights.

After the person has achieved the basic needs they progress to the next level, love and belongingness. As a psychologist he believes that love and belongingness are necessary conditions for the further development of human beings. These two values are rarely used;

in fact, I have never experienced anyone relying on these two values to win a debate round.

They are placed here as intense psychological needs.

Self esteem and esteem by others – these give us psychological needs because we are now past worrying about what is needed to survive, but must consider what is needed to be a self-assured person. One is now a secure person with a sense of love and belongingness, with a sense of self-esteem and esteem by others on a psychological level.

The final tier before one reaches self-actualization is the being needs. These needs are listed in the diagram provided. They are not listed in any order and include: beauty, individuality, protection, order, playfulness, effortlessness, and many others. These needs fall into the categories of aesthetic values, pragmatic values, and philosophical values.

Self-actualization, according to Maslow, is the zen of human existence. When one has achieved self-actualization, he/she has fulfilled human potential. This value of self-actualization can only be reached by going through the hierarchy. Do not mix or reorder the needs inside the pyramid; they are in order from top to bottom, and bottom to top.

The controversy with Maslow lies in his discussion of the environment that the individual must have to progress to self-actualization. He lists those values necessary outside the pyramid, the external environment. Maslow labels these as preconditions for satisfaction. They are freedom, justice, orderliness, and challenge stimulation. Mar

psychologists as well as debaters disagree on the degrees of importance— the bottom needs (and pre-conditions) or the top tier of the pyramid.

Hierarchy of Needs

Self-Actualization < — Zen human Existence - Fulfilled your obligation

BEING
NEEDS
NO ORDER

Truth Goodness Beauty Aliveness Individuality Perfection Necessity Completion Justice Order Simplicity Richness Playfulness Effortless Self-Sufficiency Meaningfulness
Self-esteem Esteem by others
Love Belongingness
Safety Security
Psychological: air, water, food, shelter, sleep, sex

SECURE IN
PERSON

FURTHER
DEVELOPMENT
OF MAN

BASIC
NEEDS

PRE-BASIC
NEEDS

The External Environment:
Pre-Conditions
Freedom, Justice, Orderliness, Challenge

Issue of
Controversy

Goble, Frank G., The Third Force: the Psychology of Abraham Maslow, New York, Grossman, 1970.

THE NATURALISTIC FALLACY

The Naturalistic Fallacy is a very important argument for the debater to understand and apply in a debate round. If applied in a debate round, this argument will prevent the negative or affirmative from concentrating on the pragmatic issues in the round. It is recommended for those debaters who wish to focus on the philosophical evidence and discredit the pragmatic issues to apply the Naturalistic Fallacy to the opponents arguments. The 1991 UIL Lincoln-Douglas debate champion was successful in discrediting his opponent's pragmatic arguments and forced the judges to focus on the philosophical arguments by claiming the negative was guilty of presenting the Naturalistic Fallacy.

A debater that claims that a value or resolution is true because of an action or event that occurred has presented the Naturalistic Fallacy. A successful L-D debater will examine the "ought" question. A value or resolution cannot be true just because of an existing action, the debater must ask everyone in the round the question "ought this action exist?" The debaters must concede that an action exists, and then concentrate on the issue of whether it is correct and moral that society performs this action. Lincoln-Douglas debate's goal is to examine the underlying values and ideas that support the resolution. A debater that commits the Naturalistic Fallacy no longer examines the intrinsic values in the debate round. If the two competitors question any action or result by asking "ought this action or result exist?", they will ensure that the intrinsic values be examined, and the Naturalistic Fallacy is avoided. The debater must examine the moral issues that support the resolution.

A debater will not be successful in affirming or negating a resolution relying on pragmatic evidence unless he/she can prove that the pragmatic issues will result in the same actions every time. The debaters must remember that a resolution is never affirmed or negated without presenting to the judge the correctness of any decision. The debaters may have to agree that, yes, a government's action may result in the reduction of freedom, but is this correct?, ought it to happen? The debater who supports the resolution by claiming his position is justified because of the government's policy and does not examine the intrinsic values, has exhibited the Naturalistic Fallacy. Lincoln-Douglas debate is not a debate that advocates action or policy. The issues and values that are argued in the round may never come into existence in the real world; however, the debaters must support and present the best values that will support the resolution. The judge and competitors must ignore the present situation and examine how actions and decisions ought to be. The debater that can best support the values that need to be supported and avoid the Naturalistic Fallacy is the debater who should win the round.

Sellars, Wilfrid, and John Hospers, Readings in Ethical Theory, 2nd edition, Appleton-Century-Crofts, 1952, pps. 53-113.

Conclusion

I hope that this handbook can be useful to the debater as the new season begins. I have provided some thoughts and ideas concerning case construction and argumentation I hope are helpful.

The information regarding philosophers will be beneficial as Lincoln-Douglas debate continues to evolve on all three levels of competition (NFL, TFA, UIL). I wish I could conclude that all three place an equal emphasis on philosophy, however this is not true. This is illustrated by the chart contained in the appendix. The chart discusses the membership requirement, first level of competition, qualifying for advanced rounds of competition, and the use of philosophy among the three speech organizations. UIL competition still relies heavily on the pragmatic issues to uphold a debate resolution. I believe that this holds true because of the many comments I read on judges' ballots at the 1992 UIL Academic State meet. My challenge to each one who reads this book is to help L-D evolve in UIL competition by upholding the resolution true on both a pragmatic and philosophical realm.

Once again I hope the information is helpful, and I wish each a joyous and successful career. Speech competition provides a great learning opportunity as well as individual development.

Good Luck and Best Wishes.

time, attacked the philosophers that had come before and provided a new path. The issues we confront today in Lincoln-Douglas debate are essentially founded on the same issues that have perplexed human beings throughout the ages. Thus, your arguments will be informed by these great philosophers who have been, in essence, the Lincoln-Douglas debaters of yesteryear.

SOCIAL CONTRACT THEORISTS

John Locke (1632-1704)

The Philosophy of Social Contract

John Locke articulates the view that a Social Contract between people is the basis of a worthwhile world. The Social Contract theory posits that individuals have complete freedom to do whatever they wish to do. Individuals, seeing that they cannot live successfully without the cooperation of others, voluntarily come together with other people for the purpose of pursuing their objectives. In doing this, individuals voluntarily give up some measure of their personal freedom. Thus, all just governments contain only the authority granted by individuals who contract together to produce that authority. A social contract is an agreement among the people of a society to grant a limited amount of power to the government. If the government exceeds the amount of authority voluntarily given by the individuals in the contract, the government violates the terms of the contract, and the exercise of that power is illegitimate.

Locke's theory of the Social Contract is distinct from other theories in that Locke believes the government is obligated to protect the individual rights of all. This is government's pre-eminent responsibility. Locke argues that God has established eternal law for humans to discover and follow. This law is found in Nature and is discovered by observing human experiences. Based on his observations of humans, Locke concludes that the natural rights of people are life, liberty, and property. These rights come from God and are intrinsically good. The state of nature is such, however, that natural rights cannot be guaranteed, and thus the necessity of the Social Contract, wherein individuals will voluntarily give up some of their natural rights for the purpose of establishing order and security.

Locke's analysis of the state of nature is critical to understanding the necessity for the Social Contract. The state of nature can be described as people living together according to reason, without a common superior to guide them. All people are equal in that they all possess natural rights, and individuals have the right to do whatever they please, so long as the natural rights of others are not violated. Unfortunately, people do not always act according to their moral obligations, and thus may commit acts that undermine or violate the rights of others. With no neutral or official power to enforce the laws of nature, people have two choices when rights are violated. First, they can individually punish those who have violated the rights of others. This, Locke concludes, will only produce chaos, war, and the further violation of natural rights. The second choice is to establish a Social Contract, or government, which will establish law and punishment necessary to guarantee natural rights for all. Government exists only by the consent of the governed and is a trustee for its citizens. The laws of government must be the least restrictive possible in order to maximize natural rights. Locke argues that democracy, or majority rule, is the form of government that best guarantees individual rights.

You can use the philosophy of John Locke in a variety of ways. First, Locke's philosophy provides support for a significant number of values. Locke argues that the values of life, liberty, and property are intrinsically good. They are good in and of themselves because they come from God. In addition, Locke also supports the values of security, majority rule, individualism, knowledge, and the social contract.

You can use John Locke's philosophy of the Social Contract as a value criterion on a number of political issues. In debating the resolution "Violence is justified to overthrow a repressive government," the affirmative would use Social Contract theory to claim justification for violence against repressive

governments. Argue first that the only power of government comes from the consent of the governed. Individuals give up some of their rights to government for the purpose of establishing order and security. While their consent is voluntarily given, it is given with the expectation that the government will enact the least restrictive legislation possible in order to guarantee individual freedom and security. Repressive action on the part of the government is a violation of the Social Contract, and it justifies the withdrawal of the consent of the governed. Once the consent to be governed is withdrawn, there is no authority of government, no Social Contract. The overthrow of the government through any means, including violence, is justified.

Consider the resolution "Laws restricting the use of private land are justified." In negating this resolution you would want to use Locke's theory of the Social Contract as the value criterion to determine what laws are justified. The Social Contract is established in order to provide the least restrictive environment of human liberty and to maximize natural rights. The only justification for law is to prevent actions that infringe on individual rights. To the extent that private use of land does not undermine the natural rights of others, there is no justification for restriction. You would argue that in most instances, the private use of land is not likely to undermine another's rights. You would also want to use Locke's philosophical position to indicate that property is one of the natural rights of people, given by God, and thus is intrinsically good in and of itself.

Jean-Jacques Rousseau (1712-1778) ***Philosophy of the General Will***

Rousseau offers a theory of the Social Contract that is both similar in some ways to and different in others from the theory offered by Locke. Like Locke, Rousseau believes that the social order arose out of humans' dissatisfaction with the state of nature. Because the state of nature was chaotic, with no rule or order, people voluntarily surrendered some of their sovereignty to the government in order to ensure that their basic needs were met. However, unlike Locke, Rousseau does not believe that the pre-eminent concern of government is to secure the fundamental rights of humans. Rousseau believes the government's sole obligation is to satisfy the general will. The rights to life, liberty, and property are but a subset of what individuals are unable to obtain in the state of nature. Absent rules and regulations, people are unable to reach any of their goals, including their occupational, economic, and social goals. The responsibility of government is determined by what the citizens as a whole desire. The government is then obliged to satisfy those desires in order to satisfy the general will of the populace. Typically, the general will of the people includes the protection of life, liberty, and property. But it also includes much more. In fact, in some circumstances, the general will of the people may demand that these basic rights be sacrificed. When that is the case, the government's obligation is to see that the general will is carried out.

Rousseau's theory differs from Locke's in several other ways. First, Rousseau does not believe that the social order is the product of a voluntary institution desired by all the people. The social order exists solely to serve the general will of the people. This has two important implications. First, social order is not part of natural law and, therefore, is not intrinsically valuable. Some philosophers, such as Locke, argue that the Social Contract is an end in and of itself. It is part of the natural law of humankind. Rousseau, on the other hand, believes that there is no natural law. In the state of nature, humans were completely free, driven only by their impulses. Rousseau believes that social order was established by the process of reason. Humans concluded that social order was in their best interest. It is voluntarily accepted by all. The social order represents the voice of the people, which is the voice of God.

Second, Rousseau does not believe that sovereignty can be taken away from those in command of the social order. Some philosophers argue that the state might abrogate the terms of the Social Contract by violating the natural rights of its citizens. At that time, the state ceases to be a legitimate political institution. Rousseau rejects the concept of natural rights as well as the concept of a social order. The government represents the will of the people. Hence, Rousseau can see no potential for the government to

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abuse its subjects. Since sovereignty is essential to preserve the community, which in turn is essential to preserve human virtue, Rousseau does not believe the people have the right to revoke the government's sovereignty. The only way sovereignty can be taken away is for the people to return to the state of nature, which can never be in their best interests.

You can use Rousseau's philosophy of the general will in two ways. First, you can defend Rousseau's philosophy as the value criterion for evaluating resolutions on a variety of political issues. Consider a previous L-D resolution "Resolved: That the individual is of greater value than the society." In debating the negative, you would argue that Rousseau's theory of the general will should establish the criterion for determining what is of greater value. You would then argue that society represents the social order, which in turn embodies the general will of the people. People voluntarily give up their individual freedom to the social order. Ultimately, each individual gains even more freedom when he substitutes social demands for personal inclination. Clearly, under Rousseau's logic, the individual is subordinate to society.

You can also use Rousseau's philosophy as an alternative value criterion to the social contract. Assume that your opponent defends a particular philosopher's concept of the social contract as the value criterion for the debate. You can argue that Rousseau's theory of the general will is a superior value criterion. Consider another resolution: "Resolved: That violent overthrow is a just response to authoritarian rule." The affirmative may defend this resolution, using the social contract as the value criterion for determining what is a just response. The affirmative argues that authoritarianism constitutes a government breach of the social contract, since the government is obligated to uphold natural freedoms. These include basic liberties, such as freedom of speech, which are restricted under autocratic rule. You would argue that Rousseau's theory of the general will offers a superior value criterion for determining whether a response is just. The Object of Evaluation, "violent overthrow," does not meet the value criterion. The social order represents the will of the people, so even if it is authoritarian in structure, it still acts in the best interests of the people.

Thomas Hobbes (1588-1679)

Self-Preservation

Thomas Hobbes offers a theory which says that human life is the only intrinsic or true value and that humans are justified in any action that provides for self-preservation, including the destruction of another human life. He proposes a form of social order government, the strong sovereign, as the only solution capable of guaranteeing the preservation of human life.

Thomas Hobbes' philosophy is based on the study of human beings in nature and advances the position that life is the essence of being; without life there is nothing. Human life is the only good, the only intrinsic value. Preservation of life is the first priority of humankind.

The second priority of humankind is happiness and the avoidance of pain. In nature, all human beings are equal and each is free to follow any course of action he/she deems appropriate for preservation and satisfaction.

The happiness or survival of one individual is likely to run counter to the happiness or survival of another. The resources for survival and happiness are limited. Limited resources result in conflict, which potentially undermines both life and happiness. Hobbes argues that no one can ever acquire enough power to guarantee survival or enough material goods to guarantee happiness. People are constantly in jeopardy because someone else may obtain more power, which threatens life and/or possessions. Further, the happiness standard of one person may not be the happiness standard of another. For example, I may require your material goods for my happiness. This would surely run counter to your happiness. Conflict is again the result. Because all people are free to follow any course of action they choose, conflict is

abuse its subjects. Since sovereignty is essential to preserve the community, which in turn is essential to preserve human virtue, Rousseau does not believe the people have the right to revoke the government's sovereignty. The only way sovereignty can be taken away is for the people to return to the state of nature, which can never be in their best interests.

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inevitable. Hobbes argues that there is, in nature, a constant threat of war. Life is not safe in this environment, and any happiness is likely to be short-lived.

Hobbes' theory of social order differs from the Social Contract theories of Locke and Rousseau in that Hobbes does not believe that a government has any specific obligations to its citizens. Absent the social order, people have nothing. Their lives, safety, and well-being are constantly in danger. Their only hope for survival is the state. Consequently, any government is better than no government. The power of the government is absolute. Sovereignty rests solely in the leadership, not the citizens. Government's sole responsibility is to protect the people from the evils inherent in the state of nature.

In negating the resolution "that government which governs least, governs best," you would use Hobbes' philosophy as the value standard. "Best" in this proposition would mean the government that provides the greatest security for its people. The affirmative might choose the value criterion of freedom as the value that is most important for a government to support. You would argue that the value of freedom is not the best value criterion to judge the purpose of government, since man, in nature, has absolute freedom yet, without security, finds freedom deplorable. Freedom, without security, undermines life and the quality of life. The negative should argue that Hobbes' philosophy provides an alternative value standard to the value of freedom and a justification for the value of security as an enhancement of life and the quality of life. You should then argue that the government that governs least is unable to protect the security to the same degree as a strong government. It is therefore not the best government; hence the resolution is untrue.

John Rawls (b. 1921) ***Distributive Justice***

Rawls' political philosophy espouses a modern-day theory of distributive justice. His philosophy has two components. First, every member of a society should enjoy equal liberties. Rawls believes that equal freedom for all is a prerequisite to a just society. At the very least, a just society must ensure that all of its members start out on equal footing. Second, society should allocate benefits to its members such that the least advantaged among them receives the greatest benefits. This is the most significant and controversial aspect of Rawls' theory of justice. According to Rawls, society's highest priority should be to serve its most disadvantaged member. Its next highest priority should be to serve the next most disadvantaged member, and so on. The interests of the most advantaged member of society should be government's lowest priority.

Rawls' philosophy, outlined in his 1971 book *A Theory of Justice*, allows for inequalities to exist only if two conditions are met. First, the inequalities are to the greatest benefit of the least advantaged member. An inequality is just only if it can be shown to benefit those worst off. In other words, a policy that increases benefits to those most well off must likewise increase benefits to the least advantaged so that they are better off than under the previous system. Second, all members of society must have an opportunity to benefit from the inequalities. The social structure must allow all citizens the opportunity to join the ranks of the most advantaged.

In order for you to defend the superiority of Rawls' philosophy, you must first examine how he arrived at his two principles of justice. Rawls believes that there must be certain universal principles of justice governing all societies. He does not believe, however, in ultimate truth, the notion that certain values are intrinsically true and cannot be justified. Rawls believes that people can, through the process of reason, determine what is just and unjust. Of course, each person has different concepts of justice based on self-interest. The poor view social welfare as the most just system, whereas the rich support a free market economy. To overcome the bias inherent in self-interest, Rawls attempts to determine what standards of justice people would choose if they did not know what their positions were in society. As such, he asks us to consider humans in the "original position," meaning in the state of nature, prior to the establishment of social institutions. These individuals have decided to form a social order. They must determine what

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principles of justice to impose. Since each of them has an equal chance of being one of society's least advantaged members, each would accept a principle of justice that favors the least advantaged. This is because any other social order would be far too risky. The least advantaged live in a precarious position, constantly on the edge of life and death. A social order that favored the upper or middle class might devastate the least advantaged. On the other hand, a social order that favored the least advantaged would still provide a high standard of living to the most advantaged citizens. While the most advantaged would not enjoy as high a level of benefits under such a system, this cost is minimal in comparison to the costs to the least advantaged imposed by the other system.

You can use the Rawlsian standard of justice as an alternative to almost any value presented by your opponent. For instance, assume that your opponent chooses freedom as the criterion for defining the evaluative term. You can argue that Rawlsian philosophy is a superior value criterion. The Rawlsian theory holds that providing for the needs of the least advantaged is a more important value than freedom. Moreover, this value often necessitates the loss of freedom. The freedom of the most advantaged must be restricted in order to redistribute benefits to the most disadvantaged. Assume the affirmative defends equality as the value criterion. The affirmative defines equality as equal or indiscriminate treatment of all members of society. Again, you would argue that the Rawlsian ethic necessitates a loss of this value. A just social system must afford special treatment to the least advantaged of society. Finally, assume that the affirmative defends prosperity as the value criterion. You would argue that the pre-eminent social goal of providing for the least advantaged necessitates policies that undermine economic prosperity. The redistribution of benefits to the most needy, demanded of a just society, reduces the income of the wealthy, thereby reducing economic investment and, consequently, economic growth.

UTILITARIAN PHILOSOPHERS

Jeremy Bentham (1748-1832)

Utility: The Greatest Happiness for the Greatest Number

The philosophy of Jeremy Bentham is based on the principle of utility, that which produces the greatest happiness for the greatest number.

Bentham argues that the best measure of the morality of any action is the extent to which it produces the greatest good for the greatest number. The principle of utility recognizes that individual happiness is the ultimate good, and that all people are equal and should be free to pursue a course of action that results in their own happiness. That which is good, or moral, is that which produces individual happiness. Each person is allowed to determine his/her own standard or definition of happiness and then pursue the course of action most likely to produce happiness. With different concepts of happiness, the likelihood of conflict between individuals is great. The course of action that makes one person happy is likely to produce unhappiness for someone else. Because each person is allowed to determine his/her own happiness, there is no objective standard for resolving the conflicts that inevitably occur. The principle of utility provides the standard for resolving conflicts among people in a given society by determining what produces happiness for the greatest number of people in that society. If the act produces happiness for the majority, it is judged to be good and moral. If the action produces happiness for only a few, then the act is judged immoral.

Bentham argues that human beings, driven by self-interest to seek pleasure and avoid pain, often find themselves in conflict. For example, my pursuit of happiness or pleasure may cause pain for someone else. The responsibility of government is to prevent conflict and unhappiness while at the same time establishing opportunity for the majority of society to have the greatest happiness. To accomplish this task, it is necessary to measure happiness.

principles of justice to impose. Since each of them has an equal chance of being one of society's least advantaged members, each would accept a principle of justice that favors the least advantaged. This is because any other social order would be far too risky. The least advantaged live in a precarious position, constantly on the edge of life and death. A social order that favored the upper or middle class might devastate the least advantaged. On the other hand, a social order that favored the least advantaged would still provide a high standard of living to the most advantaged citizens. While the most advantaged would not enjoy as high a level of benefits under such a system, this cost is minimal in comparison to the costs to the least advantaged imposed by the other system.

You can use the Rawlsian standard of justice as an alternative to almost any value presented by your opponent. For instance, assume that your opponent chooses freedom as the criterion for defining the evaluative term. You can argue that Rawlsian philosophy is a superior value criterion. The Rawlsian theory holds that providing for the needs of the least advantaged is a more important value than freedom. Moreover, this value often necessitates the loss of freedom. The freedom of the most advantaged must be restricted in order to redistribute benefits to the most disadvantaged. Assume the affirmative defends equality as the value criterion. The affirmative defines equality as equal or indiscriminate treatment of all members of society. Again, you would argue that the Rawlsian ethic necessitates a loss of this value. A just social system must afford special treatment to the least advantaged of society. Finally, assume that the affirmative defends prosperity as the value criterion. You would argue that the pre-eminent social goal of providing for the least advantaged necessitates policies that undermine economic prosperity. The redistribution of benefits to the most needy, demanded of a just society, reduces the income of the wealthy, thereby reducing economic investment and, consequently, economic growth.

UTILITARIAN PHILOSOPHERS

Jeremy Bentham (1748-1832)

Utility: The Greatest Happiness for the Greatest Number

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Bentham argues that the best measure of the morality of any action is the extent to which it produces the greatest good for the greatest number. The principle of utility recognizes that individual happiness is the ultimate good, and that all people are equal and should be free to pursue a course of action that results in their own happiness. That which is good, or moral, is that which produces individual happiness. Each person is allowed to determine his/her own standard or definition of happiness and then pursue the course of action most likely to produce happiness. With different concepts of happiness, the likelihood of conflict between individuals is great. The course of action that makes one person happy is likely to produce unhappiness for someone else. Because each person is allowed to determine his/her own happiness, there is no objective standard for resolving the conflicts that inevitably occur. The principle of utility provides the standard for resolving conflicts among people in a given society by determining what produces happiness for the greatest number of people in that society. If the act produces happiness for the majority, it is judged to be good and moral. If the action produces happiness for only a few, then the act is judged immoral.

Bentham argues that human beings, driven by self-interest to seek pleasure and avoid pain, often find themselves in conflict. For example, my pursuit of happiness or pleasure may cause pain for someone else. The responsibility of government is to prevent conflict and unhappiness while at the same time establishing opportunity for the majority of society to have the greatest happiness. To accomplish this task, it is necessary to measure happiness.

Happiness is the measure of pleasure, which is easily defined. Bentham argues, "In this matter we want no refinement, no metaphysics. It is not necessary to consult Plato, nor Aristotle. Pain and pleasure are what everyone feels to be such." By observation and reason, we can determine what things are pleasurable, and what things cause pain. The degree of happiness is measured quantitatively (by amount). More pleasure produces greater happiness. Less pleasure produces less happiness. This, then, is the first measure of happiness. But this measure of happiness is not helpful in preventing conflict since all or even the majority can have the most units of happiness.

To prevent conflict, Bentham devised a system to measure the magnitude of happiness. He held that the value of pleasure (and pain) is proportional to its intensity and duration. Multiplying intensity and duration gives government the appropriate measure of happiness to establish policy guaranteeing the greatest happiness for the greatest number.

For example, we have one hundred dollars that we intend to give to ten different people. One way to divide the money would be to give ten dollars to each person. This would provide a measure of happiness for the entire group, but it might not provide the greatest happiness for the greatest number. To ensure the greatest happiness for the greatest number, we must know about the economic condition of each person in the group. Let's assume that seven are extremely poor, while the other three are millionaires. Using Bentham's measure of the magnitude of happiness we can easily determine that ten dollars given to a millionaire will not produce a great deal of happiness or at least not the magnitude of happiness provided for those that have no money. To divide the one hundred dollars equally among the group would not produce the greatest happiness for the greatest number. Bentham's principle of utility would require that we give most, or all of the money to the seven who have none, since they are the majority, and a greater magnitude of happiness would be produced by giving more to those who have nothing.

Bentham argues that we can, through reason, determine what actions will produce happiness. The government is thus instituted to establish an environment that produces happiness for as many of its citizens as possible. If there is conflict, the magnitude of happiness becomes a determining factor in conjunction with the greatest number possible, but always a majority. Equality, or equal treatment of people in society, must be balanced with the greatest amount of happiness for the greatest number.

You can use Bentham's theory of utilitarianism on a variety of political topics. For instance, consider the topic "Government is morally obligated to provide health care to its citizens." The affirmative could defend utility as the value standard, arguing that a governmental system that provides health care for its citizens produces more happiness for more people than a system that does not provide health care. Absent government-provided health care, many lower income individuals, who form a significant part of any society, have to go without health care. This produces great suffering. So government health care, by reducing suffering for many, thereby produces the greatest good for the greatest number of people.

The negative will argue that governments are not morally obligated to provide health care because to do so violates the freedom (property rights) of the middle and upper income individuals who will have to pay for the health care. This reduces their happiness and therefore does not produce the greatest good for the greatest number of people. You can respond by arguing that the pleasure produced for the poor by government health care is of greater intensity and duration than the pleasure the money used to fund health care would bring the upper and middle class individuals if they were allowed to keep it. Government health care prevents death, debilitating illness, and much pain and suffering for poor individuals, whereas the money involved, if left in the hands of the rich and middle class, would produce only marginal happiness. Therefore, when the magnitude of happiness is considered, government health care produces the greatest happiness for the greatest number of people and therefore satisfies Bentham's utilitarian standard.

John Stuart Mill (1806-1873)

Utility: Maximizing Individual Freedom

John Stuart Mill was a student of the Bentham school of utilitarianism. Like Bentham, he believed that the morality of an action is determined by whether the action produces the greatest good for the greatest number of people.

Mill's philosophy emphasizes the importance of providing maximum individual freedom. Mill differs from Bentham, however, in his analysis of how happiness can be measured. Unlike Bentham, Mill does not believe that happiness can be determined objectively. Mill believes that since each person has different wants and needs, what produces happiness for one person may not produce happiness for another. Moreover, the duration and intensity of pleasure an act produces will differ from individual to individual. Since only individuals know what will produce their own happiness, individuals must be given maximum freedom to pursue their goals.

The principle of individuality, or sovereignty of the individual, is the foundation of Mill's philosophy. By observing human experience we can easily conclude that the goal of all people is happiness, or pleasure, and the avoidance of unhappiness, or pain. Since all people must be respected as ends in themselves, all must be allowed to pursue the ultimate goal of individual happiness. Happiness can only be determined by each individual. For example, you may find the greatest happiness in participating in the activity of debate, while another person may find it in participating in sports. That is why, as the saying goes, we have both vanilla and chocolate ice cream. Happiness means different things to different people, and only the individual can determine what makes him/her happy.

While Mill does not believe that the intensity and duration are easily determined, he does believe that the highest level or the greatest quality happiness is found in self-development, self-improvement, self-formation, self-respect, conscience, and honor. In an often quoted passage, Mill writes, "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied."

The responsibility of the state or government is to produce an environment that allows for the greatest pursuit of individual happiness. The best environment for the pursuit of happiness is individual freedom, and, to that end, no law or regulation should be imposed by the government save that which prevents one individual's course of action from undermining or preventing another individual's happiness.

You can use Mill's theory of utilitarianism as the value standard when you seek to justify an object of evaluation on the basis that it maximizes freedom. Consider the resolution "That the principle of majority rule is of greater value than the principle of minority rights." The affirmative could defend Mill's theory of utility as the value standard. The affirmative would then present evidence from philosophers such as Mill that only governments run by the majority of citizens have respect for individual freedom and support policies that maximize freedom. A system emphasizing majority rule produces greater freedom for its citizens than a system in which minority rights are paramount.

COMMUNITARIAN PHILOSOPHERS

Amitai Etzioni (b. 1929)

Modern American Communitarianism

Amitai Etzioni is one of the world's foremost contemporary communitarian philosophers. Etzioni's philosophy is in direct conflict with liberal social contract philosophers who speak of human beings in a state of nature. For Etzioni, beings can exist in nature, but they are not human.



PHILOSOPHY OF THE CATEGORIAL IMPERATIVE

Immanuel Kant (1724-1804)

The Categorical Imperative

Kant's standard of morality is called the "categorical imperative." He defines an "imperative" as a principle (or law governing our behavior). A "hypothetical" imperative is a standard of conduct based on the benefits produced by a particular act. A "categorical" imperative, in contrast, sees the act as good in itself, irrespective of anything it produces. Only a categorical imperative can establish a moral duty. And since a categorical imperative is true regardless of its effects, Kant's theory directly contradicts the theories of utility defended by Bentham and Mill. Kant believes that categorical imperatives can be determined through reason. Each of us, through common understanding, can determine what actions are morally demanded. Kant establishes a simple test for judging whether our decision to behave a certain way is consistent with a categorical imperative. That decision is morally just if we could establish it as a universal law. If we can justify our decision as the way people should act in all similar circumstances, then the decision constitutes a categorical imperative.

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Kant argues that a particular act is moral if it is a product of good will, that is, if it is motivated solely by one's sense of duty as opposed to one's personal inclination. In other words, an act is moral if it is undertaken solely because it is the right thing to do, not because it is beneficial in some way. Assume that a man has decided to contribute a large sum of money to a particular charity. This action may or may not be moral, depending upon whether or not it is motivated by good will or by self-interest. The man may contribute the money to obtain a tax write-off, or he may contribute it to improve the image others have of him. In either case, the act should not command our respect. It is motivated by self-interest rather than a sense of duty. The fact that the donation may save lives is irrelevant to our evaluation of its moral worth. Saving lives was not his exclusive motivation for contributing. Motivation, not effects, determines moral worth.

Assume that a man is in great need of money. Assume that he chooses to borrow the money even though he cannot pay it back. He has decided that his basic needs outweigh the harms of his dishonesty in promising to repay the loan. His decision would be morally correct if he could justify it as a universal principle governing all other people's decisions as to when to borrow money. Clearly he could not justify it as such. If he and everyone else borrowed money with no intention to repay, no one would lend money to him or anyone else, since the promise to pay would have no credibility. Kant further argues that all people can determine what is morally right without resorting to this test. Common understanding can discern whether an act is our duty or merely a means of satisfying our personal wants.

You can use Kant's theory of the categorical imperative both as the value standard for your case and as an alternative standard if your opponent defends utility as the value standard. Consider a previous L/D topic: "Resolved, that a just society has a duty to provide for the basic needs of its citizens." You would argue that the principle of moral worth, as established by Kant's categorical imperative, provides the best criterion for determining what is a social duty. You would then argue that meeting basic human needs is a moral responsibility of government. You could do this by arguing that common sense tells us this is right. You could present evidence from philosophers indicating that this is the basic duty of government, indeed, the primary reason for governments' creation. The negative would respond by saying that providing for the basic needs of citizens is an undesirable government activity. It leads to a variety of economic problems that ultimately reduces everyone's standard of living. The negative position would be based on a standard of utilitarianism, since it judges the government policy on the basis of its effects. You would respond by arguing that the negative claim is irrelevant. The moral worth of an act is determined not by its effects but by its motivation. Is it a product of good will? Clearly, a government's decision to ensure the basic survival needs of its people is a product of good will and is an act that common sense says is right. The fact that it ultimately has undesirable consequences is extraneous to the question of whether it is morally right.



Cross Examination

Cross Examination makes the debate more exciting because it allows for direct confrontation between the debaters.

CX also has value in that it clarifies issues and allows for the questioning of evidence directly rather than during your speeches.

In cross examination, debaters are permitted to ask direct questions of an opponent during specified time periods.

On the one hand, a debater is probing another's mind for weaknesses and errors, and on the other hand, another debater is attempting to avoid making admissions which would weaken the arguments advanced in his speeches.

You must think on your feet.

CX creates a climate in which there is greater attention on the part of both debaters to clear thinking and valid use of evidence.

CX, if done skillfully, results in debaters which address the real issues of the debate.

CX offers a format in which to create a debate full of direct clash on the important issues.

The CX period of a debate is a time during which there is direct confrontation between the two sides.

Conventions to adhere to:

1. CX period is a time designed for asking and answering questions, not for giving speeches nor for developing arguments. Neither the questioner nor the person being questioned should attempt to abuse the time by extended speech making. The questioner controls the time period.
2. CX is a time to establish an attitude toward yourself on the part of the opposition and the judge. Sarcasm, evasiveness, brow beating, or generally abstrusive behavior does not enhance you status in the round. The CX period is one in which a public question and answer exchange is taking place for the purpose of influencing the judge.

3. The debaters should not face each other but stand side by side and face the judge.
4. If you don't know an answer, there is nothing wrong with the response. "I don;t know." However if this response is used often it will weaken your case.
5. The CX period should focus on a clash of ideas rather than personalities.
6. The CX period is not the time to argue, it is counterproductive
7. Both parties need to remember that CX is a time when you can look really good. It is a time in which you can establish your control of the situation and demonstrate poise and a sense of being in command. But it is also a time in which you can erase all of those positive impressions by losing your temper and getting upset. Try to avoid such negative behavior..

Preparation

Once you have established your affirmative case you should sit down and think negative against it.

This will suggest possible CX questions the negative may ask.

Once you have identified questions, design answers to avoid problems with your case.

It is not enough to prepare a series of questions to ask. You should anticipate the questions you might be asked and practice the answers you will give.

The role of the questioner:

1. Begin your CX with a question that will capture the judges attention.
2. Conclude your CX on a high note. Don't question about trivia unless you have time left. Even if you have time left-if you have the advantage-stop!
3. Employ a "line of questioning" leading up to your point. Ask a series of questions that, added up, lead to your conclusion.
4. Remember, you control your CX period. Don't allow your opponent to take control by asking questions. If this happens, interrupt the speaker with courtesy.

5. Confine yourself to asking questions. Phrase your questions simply and concisely. Don't ask open ended questions (your opponent will filibuster.) Try to keep to questions which call for a "yes" or "no" or short answer.

6. Ask one question at a time and get an answer before proceeding.

7. Use a quiet, moderate style to encourage your opponent to relax and enter into a fair exchange of arguments.

8. If your opponent insists on being rude, lead him on quietly, firmly and with care. They will hang themselves.

9. The manner in which you phrase the question will determine the kind of answer. Don't use negative wording- it's confusing.

10. Avoid questions to which you do not know the answer unless it is to clarify a point. If your own knowledge is inadequate, you may open an opportunity for the opposition with a question to which you don't know the answer.

11. Don't attempt to be Perry Mason-- strutting around, pointing accusing fingers, ridiculing your opponent and putting on a performance. It has no place in debate.

The role of the Answerer:

1. You should stand tall, look directly at the judge and audience, and speak loud enough to be heard. Every nonverbal message sent out should indicate a relaxed yet alert individual.

2. Answer the questions. You may not ask questions- unless the question is confusing and needs clarification.

3. Any fair and reasonable question should be answered. Do not be vague and evasive.

4. It is permissible to qualify an answer, but do so briefly. Don't qualify unless it is necessary.

5. Don't underestimate the result of an answer given. Be aware that every question is designed to destroy your case and help your opponent. Be on guard.

6. You may decline to answer questions which are ambiguous or "loaded." Decline by stating the question is unclear and needs rephrasing.

7. Do not attempt to defend an undefendable position. It is better to concede the point.

8. Do not volunteer information. Answer only the question asked. Don't anticipate the next question and answer ahead of time.

9. Don't argue with the question. Save the disagreements for your next speech. Don't argue during CX.

10. Timing is important. Don't rush your answer. Consider your answers carefully. Don't take too long. It will appear you are weak. Stop, project your answer into the total fabric of your position.

THE REBUTTAL SPEECHES

I. PURPOSE

2. GENERAL STRATEGIES AND RULES

- A. Group argument
- B. Evidence decisions
- C. Demonstrate differences in positions
- D. Integrate the cross-X period
- E. Value Hierarchy clash
- F. Extent
- G. Subsume
- H Resolve
- I Crystallization

3. THE DUTIES OF EACH SPEECH

A. IAR - known as the "Word Economy -Donot drop anything speech"

- Step 1: Opening Thesis position
- Step 2: Refute Negative Constructive (2 minutes)
- Step 3: Rebuild Affirmative Arguments (1 1/2 minutes)
- Step 4: Identify major areas of conflict (10 -20 seconds)
- Step 5. 1 Sentence emotional thesis position conclusion.

B. PREP TIME (save 1 1/2 minutes min)

- Decide A. What you CAN WIN
- B. What you MUST NOT LOSE

C. NEGATIVE REBUTTAL

- Step 1 : Opening Thesis Position
- Step 2 - 3 : Rebuild Negative Case (2 minutes)
 Attack Affirmative Case (2 minutes)
- Step 4: Chrystalize the Major Issues (1 1/2 minutes)
- Step 5: Write the ballot

D. 2AR

- Step 1: Chrystalize Key issues
 - A. Weigh the negative key issues
 - B. Add your own key Issues and weigh
- Step 2: Write the ballot

REBUTTALS

SEW WHAT

S= State your opponents argument and tag and then state your tag

E= Explain your tag which is your counter argument

W= Weigh if it is important, argue it; if it isn't, say why.

1. Show how that it feeds your argument
2. You support their value better
3. Offer a stronger counter/value (How important is..... in the face of?)
4. Discredit evidence- how it is wrong or taken out of context
5. Discredit their source
6. Discredit their logic
7. Offer evidence against it
8. Show lack of clash/irrelevant
9. Emotional apply
10. Apply your own criteria

LINCOLN - DOUGLAS DEBATE

I. What is Lincoln-Douglas Debate?

A. Discussing societal values

1. Moral - ethical sense, good, evil
2. Political - free speech, democracy
3. Utilitarian - greatest good for the greatest number
4. Artistic - beauty, looks, tasty
#4 is impractical and therefore non-debatable
because of personal opinion

B. Communication critical

1. Persuasiveness -- logic & reasoning
2. Understandable
3. Moderate rate of delivery

C. Values -- what are they?

1. Personal opinions, use evidence for support
2. Practical -- real life experiences
3. Human belief systems are different -- no right or wrong

II. L-D Organization

A. Times for each speaker

1. Affirmative (Aff) Constructive - 6 mins.
2. Negative Cross-Examining Aff - 3 mins.
3. Neg Constructive - 7 mins.
4. Aff cx-ing Neg - 3 mins.
5. Aff rebuttal 1 - 4 mins.
6. Neg rebuttal 1 - 6 mins.
7. Aff rebuttal 2 - 3 mins.

B. Aff Organization - 6 mins.

1. Intro. : quotation, story, etc. to establish Aff viewpoint
2. State resolution
3. Definition of terms
4. Present core value & justify it
5. Present voting criteria & justify it
6. Signpost contentions/make observations
7. Contentions
8. Summarize & show how value & criteria are supported
9. Use strong quotation to conclude

C. Cross-Ex - 3 mins.

1. 3 types of questions

- a. direct
- b. open
- c. leading

2. What they do

- a. find out / clarify
- b. "going fishing" -- not good
- c. makes opponent agree with you (make a point!)

3. Examples

- a. "What was your second contention?"
- b. "Why do you feel ... ?"
- c. Best -- "Do you agree ... ?", "..., isn't it so?"

4. Tactics

- a. only ask questions you know the answer to
- b. look for contradictions in opponent's case
- c. lead down garden path -- don't ask final question
- d. have a point to every question.

5. Techniques

- a. relate to judge -- eye contact
- b. be in control -- aggressive with moderation
- c. don't be evasive
- d. kill them with kindness :

D. Negative constructive - 7 mins.

- 1. first 4 minutes -- same as Aff, except only offer definitions that disagree strongly w/ Aff & show how they are superior
- 2. use rest of time for refutation
 - a. refute aff value, criteria, and contentions with evidence, logic, and bring out C-X.
 - b. show (if possible) how Neg encompasses Aff
 - c. summarize and end with a strong quotation

E. Rebuttals

- 1. refute instead of repeat
- 2. use prep time to plan speech
- 3. ballpark -- touch briefly on own ground before refuting other side
- 4. cross-apply your arguments to theirs
- 5. refer to c-x
- 6. conclude with strong quote -- do not end with "Please vote affirmative" or "I see no other ballot than the negative."
- 7. AR1 - 4 mins.

- a. opening quote not necessary
- b. don't get long-winded -- you only have 2 minutes for each side

8. NR1 - 6 mins.

- a. use opening quote
- b. with 1-2 minutes left, crystallize, or summarize what you feel are the 4-5 major issues of clash
- c. conclude with your STRONGEST piece of evidence

9. AR2 - 3 mins

- a. immediately ballpark, don't use opening quote
- b. quickly summarize any points you wish to clarify
- c. crystallize the 2-3 major issues of clash as you see them
- d. conclude with your STRONGEST piece of evidence

10. Above all, CLASH! If you don't the judge(s) will get bored and will tune out.

F. At the end of the round, shake your opponents hand, and say "Good round," etc. -- Also, thank the judge.

CREATING A FLOW SHEET FOR LINCOLN/DOUGLAS DEBATE

1. Listening is a critical debate skill.
2. Take notes on each speech. and in parentheses. remind yourself how you will respond to each of the opposition's points.
3. Use an 8-1/2 x 14 " legal pad and turn it sideways.
4. Draw 7 columns on the page. one for each speech.
5. Label the columns: AC. CX. NC. CX. 1AR. NR. 2AR.
6. Accurately write each of the reasons presented. and include an abbreviated sketch of the evidence.

class: _____

AC

value: _____

J.C.: _____

cont. 1 - _____

cont. 2 - _____

cont. 3 - _____

Other Points:

NC

value: _____

VC.: _____

cont 1 - _____

cont. 2 - _____

cont. 3 - _____

Attack on Aff.

1AR

Attack

NR

Attack

2AR

Attack

Rebuild

Rebuild

Rebuild

Crystallize